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English Reprints

[18]

The Revelation

TO

THE MONK OF EVESHAM

1196

CAREFULLY EDITED FROM THE UNIQUE COPY, NOW IN THE BRITISH MUSEUM, OF THE EDITION PRINTED BY WILLIAM DE MACHLINIA ABOUT 1482

EDITED BY

EDWARD ARBER

F.S.A. ETC. LATE EXAMINER IN ENGLISH LANGUAGE AND LITERATURE TO THE UNIVERSITY OF LONDON

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THE REVELATION TO THE MONK OF EVESHAM.

INTRODUCTION.

IN the chronology of Engliſh printing, between William Caxton and Wynkyn de Worde, occur the leſs familiar names of JOHN LETTOU and William of Malines, or as he variouſly printed his name, WILHELMUM DE MACHLINIA, WILHELMUM DE MECHLINIA, and even WILLIAM MACLYN.

Not much is known of theſe two minor printers: nothing indeed beyond the teſtimony of their own productions. Some account, however, though it may be a limited and imperfect one, of their works will be advantageous, previous to an acquaintance with *The Revelation to the Monk of Eveſham.*

2. Beſides printing on their own account, Lettou and Machlinia joined in partnerſhip for at leaſt the production of one book, in the colophon of which Lettou's name comes firſt. Poſſibly therefore he may have been the older printer. Their works are of great rarity: ſome of them extraordinarily ſo. The following liſt of many of them contains their deſignations or titles in Engliſh, ſhows the languages in which they are printed, and gives the preſs marks of copies now in Britiſh Muſeum. Thoſe diſtinguiſhed by A have the name of the printer upon them: thoſe by B have neither the name of the printer nor of the place or date of printing.

John Lettou.

A The Minorite ANTONIUS ANDREAS, *Questions in Aristotle's Metaphysics;* edited by the Augustine THOMAS PENKETH. 1480. [Latin.] *Gren. Coll.* 8984.

A JOHN PEREZ DE VALENTIA, *Expositions on the Psalms.* 1481. [Latin.] C. 11. b. 9.

Lettou and Machlinia.

A Sir THOMAS LITTLETON, *Tenures.* [Norman-French]. 508, f. 1. *Gren. Coll.* 2190.

B An abridgement of the Statutes, with title or printer's name, &c. [Norman-French.] (1) C. 12. i. 10. (2) 505. g. 1. *Gren. Coll.* 2190.

William de Machlinia.

A II. Sir THOMAS LITTLETON, *Tenures.* [Norman French.] 508. f. 1.

A III. Year Book, 34 Hen. vi. 14. [Norman-French.] C. 11. b. 10. *Gren. Coll.* 6001.

A I. ALBERTUS MAGNUS, *On the secrets of Nature.* [Latin]. (1) C. 31. c. 25. (2) 546. h. 6.

B I. ALBERTUS MAGNUS, *On the secrets of women and men.* [Latin.] C. 31. c. 24.

A III. JOHN WATTON, 'Speculum Xristiani,' *The Mirror of a Christian.* [Latin and English]. C. 11. a. 28.

B I. Year Book, 33 Hen. VI. [Norman-French.] 505. g. 1.

B I. Year Book, 35 Hen. VI. [Norman-French.] 505. g. 1.

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B I. Year Book, 36 Hen. VI. [Norman-French.] 505. g. 1.
B II. A book, without title, known as 'Nova Statuta,' *The New Statutes.* [Norman-French.] C. 11. c. 13.
B II. *The Revelation to the Monk of Evesham.* [English.] C. 21.
B III. *A passing gode lityll boke necessarye and behouefull agenst the Pestilence* [C. 31. e. 13], translated from the Latin of *Regimen contra epidimiam siue pestam*, written by Canutus, Bishop of Aarhuus in Jutland, and probably printed abroad. [C. 31. e. 10.]
B III. A Chronicle of England. [English.] *Gren. Coll.* 5991.
B III. Three leaves in English, [formerly in Old Royal MS. 17. D. xv.: but now C. 3. m.] lettered on the back *Treaty between Louis XI. and Edward IV.* These leaves contain *The promisse of matrimonie* between Prince Charles of France, and Elizabeth, daughter of the English king: with other matters.
B III. *Statuta apud westmonasterium edita Anno primo Regis Ricardi tertij.* [Norman-French.] C. 10. b. 20: also in Petyt's *MSS.* in the Inner Temple Library.
B III. *Harl. MS.* 5919. *Art.* 182 is a leaf of another work, *Vulgaria Therentii*, which has not come down to us entire.

3. The first book ever printed in London, was printed by John Lettou. It was the above Penketh's edition of Andreas' *Questions in Aristotle's Metaphysics*: a work first printed at Naples in 1475.

The Rev. Dr. Cotton tells us:

If we consider Westminster as a distinct city from London, the latter can only claim the third, or perhaps fourth place in order of time among the English towns into which the art of printing was introduced: a press being certainly at work in Oxford in the year 1478, and one at St. Alban's in 1480. No book executed at London is found bearing an earlier date than this last-mentioned year; the first known specimen being, *Antonii Andreæ questiones super xii. libros metaphysices*, printed by John Lettou, in 1480. Lettou was probably a foreigner, and he is only known to have printed two books (in 1480 and 1481) before he joined with Wm. Machlinia, who is also supposed to have been a foreigner from Germany or the Low Countries. Machlinia probably continued his occupation for some years, yet comparatively few of his books have come down to our times; and of these not one single volume bears a date.—*Typographical Gazetteer, p. 148, Ed.* 1831.

But two copies of Andreas' *Questiones* are known. The above one in the Grenville Collection, and another at Magdalen College, Oxford. The two volumes printed by Lettou were both published at the expense of Thomas Wilcock. They are printed in double columns, and have blank spaces left for the initial letters to be filled by hand, as is the case of most of the above works. The colophons expanded of Lettou's two works, run thus:

A. Andreas' *Questiones.*

¶ Excellentissimi sacræ theologiæ professoris Anthonii Andræ ordinis fratrum minorum super duodecemo libros Methaphiscæ questionibus per uenerabilem uirum magistrum Thoman Penketh ordinis fratrum Augustinensium emendatis finis impositus est per me Iohannem lettou ad expensas Wilhelmi Wilcock impressis. Anno xristi M.CCCC.lxxx.

J. Perez de Valentia's bulky work, usually known as *Expositiones super Psalterium.*

¶ Explicium Reuerendissimi doctoris Valencii super psalterium hucusque expownes Impresse in ciuitate Londoniensi ad expensas Wilhelmi Wilcok per me Iohannem lettou. Anno xristi M.CCCC.lxxxi.

Aristotle and David, Intellect and Piety: a fit beginning for the prodigious literature that has been, that is, that yet will spring into existence in London.

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4. Sir Thomas Littleton died on 23rd Auguſt 1481. It was probably after his death that Lettou and Machlinia, our firſt Law printers, joined together to print what is probably the firſt edition of his *Tenures*. The colophon of this book runs thus :

Expliciu*n*t Tenores nouelli Imp*re*sse *per* nos Iohem lettou et Willem de machlinia in C*iui*tate Londonia*rum* iuxta exc*lesia*m o*mnium* *sanctorum*. [There were eight churches in London, dedicated to the honour of *All Saints*, commonly written Alhallows. Near which *Alhallows* cannot therefore be now known.]

There is another work, known as the *Vieux Abridgement des Statutes* which is alſo attributed to their joint-effort, but it bears no date nor name of printer, place, &c.

5. The works, known and ſuppoſitious, of William de Machlinia are more numerous. He appears to have lived either in Holborn or near the Fleet Bridge.

Another of the earlieſt editions of Littleton's *Tenures* has this colophon.

Expliciunt Tenores nouelli Impressi
per me Wilhelmu*m* de machlinia in opulen
tissiama Ciuitate Londoniarum iuxta ponte*m*
qui vulgariter dicitur Flete brigge

The Year Book 34 Hen. VI., has this ſhort colophon.

Emp*ren*te par moy William Maclyn en Holborn.

The edition of Albertus Magnus *Liber aggregationis* ; *ſeu liber ſecretorum*, &c., has this colophon.

Albertus Magnus de Secretis naturæ Explicit
Necnon per me Wilhelmum de mechlinia Impressus In
opulentissima Ciuitate Londoniarum Iuxta pontem qui
vulgariter dicitur Flete brigge.

But the moſt intereſting of all the acknowledged productions of Machlinia, and the one which has the cloſeſt affinity to the preſent work, is a book which begins *Incipit liber qui vocatur Speculum Xriſtiani*. It is a devotional work, and conſiſts of three parts.

(1.) The *Speculum Xriſtiani* is compoſed of ſhort quotations chiefly in Latin, from the Scriptures and the Fathers, interſperſed with original, though rude Engliſh verſe in illuſtration of the teaching. It is divided into eight 'tables' or 'chapters': whereof the firſt treats of the Catholic faith and the articles of belief: the ſecond of the ten precepts of the Decalogue and the two of the Goſpel : the third of the ſeven works of mercy, the ſeven works of the ſpirit, the ſeven principal vertues : the fourth of the ſeven cardinal ſins, and the like. The following—to be found in the ſeventh table—is a good ſpecimen of the verſe, which otherwiſe is intereſting from its very early poſition in Engliſh printed Poetry.

Ensample we may see and here
Of Iherusalem that was so riche a citee
Of it openly spekys Ieremye
And also dauid in hys prophecye
How it was destroyed withouten wene
And the walles beten doun all be dene

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Wallid it was with wallys thre
A semely sight on to see
The temple brent ful dulfully
And beten doun hit was holly

So riche a temple hit was one
In this worlde was founden none
With walles and pylers here onlyght
Hyled with golde that schone ful bright

So many lampes ther in brent ay
Hit made the night bright as the daye
Their oyle was medled with swete oynement
Out of whiche swete sauour sprent

Thair sence was wonderly wrought
With riche spices that they dere bought
Ther of come swete smellyng
Sweter felt neuer man here lyuyng
Ther is now nether Emperour ne kyng
That night mayntene suche sensyng

Ther were thre hondred there in syngand
Suche songe herde neuer man in this londe
With harpe and pipe and sawtrie
And all other maner of mynstralcye
And this was all their synging
The psalmes that made Dauid the kyng

And why this Cite destroied was
Fals and coueitous men grete cheson was
That euer brent in coueitise more and more
Yf we doo so aught to drede full sore
Last vs befalle as thaim befelle
Al wise clerkys thys tale can telle

And yet this fyre brennes so bate
That no man may it slewke and bate
And ther of comes so grete a smoke
That men may not vp to heuen loke

For wher may we now many fynde
That they not other bleereyed or all blynde
Or ellys a perse in their eye
Thof they in state or ordre be right heye
Who so might conuert blynde and bleryeye
And make them to goddys bydding obedient be
God wolde forgyf him al his synne
And graunt hym blisse that neuer schal blinne

But I am nought so grete a clerke
For to do so strong a werke
Therfore me and all mankynde
Into the mercy of god I recommende

(2.) The second part of the *Speculum Xriſtiani* mainly consists of an Expoſition of the Lord's Prayer. It has the following title.

Sequitur exposicio oracionis dominicæ cum quodam bono notabili et septem capitalia vicia cum aliquibus ramis eorum.

(3.) The third part consists of the Admonitions of the bleſſed Iſidore: and has this title.

Sequuntur monita de verbis beati ysidori extracta ad instruendum hominem qualiter vicia valeat euitare et in bonis se debeat informare.

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At the close of the whole, comes the following colophon.

Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenburgh mercatoris.

As Thomas Wilcock paid the expenses of Lettou's two books: the piety of the merchant Henry Urankenberg furnished Machlinia with the means for the production of the *Speculum Xristiani*.

6. A typographical matter now meets us: and it is important, because it is the bridge between the known and the supposed works of Machlinia. Mr. Dibdin gives us this opinion of Machlinia as a printer.

Machlinia unquestionably printed with at least three different casts of letters; of which the more elegant specimens are those of the *Speculum Xriani*, and *Albertus Magnus 'De Secretis Mulierum.'* Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press work; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact.—*Typ. Ant.* ii. 9. *Ed.* 1812.

In the above list, an attempt has been made to classify Machlinia's books, according to the founts of type used in them. The law-books group under I. The *Albertus Magnus*, the *Nova Statuta*, and *The Monk of Evesham*, form group II.: while the third group is composed of the *Speculum Xristiani*, *Chronicle of England*, and *Lityll boke agenst the Plague*, &c. The three groups are sharp and distinct from each other, and consistent within.

Mr. Dibdin observes with reference to the present work:

This extraordinary performance, which is bound up with a copy of Caxton's *Order of Chivalry*, in the British Museum, is printed with types of the same character as those of the *Nova Statuta;* but more rudely executed. The book has no indication whatever of place, or printer's name; nor has it numerals, catchwords, or signatures. It contains 65 leaves; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII., to be unique.—*Idem, p.* 27.

To this may be added a peculiarity in the letter in which this book is printed. It has one letter graffed upon another, as *d* and *ho:* together forming one letter. The foundry of this type is unknown. It probably came from beyond the seas. Altogether the opinion of typographical experts is conclusive and final, that William de Machlinia printed *The Monk of Evesham*. Probably therefore the approximate date of its appearance in print may be fixed at about 1482.

7. The Narrative itself is very much older: though we cannot tell by how many years. It was probably not written earlier than its ostensible date; 1196 A.D. By whom is unknown. Neither am I aware of its present existence in MS. An abridgement of it however is found in Roger de Wendover's *Flowers of History*,[1] under the year 1196.

[1] *ii.* 148-164. *Ed.* 1849.

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Roger de Wendover, in Buckinghamſhire, was a Monk of St. Albans, who died on 6 May 1237. His *Flowers of Hiſtory* is a compilation down to the year 1235, and is, for the period of the Author's lifetime, a piece of contemporary and original hiſtory. There ſeems therefore no eſcape from the belief that the oſtenſible date of the *Revelation* is the true date of its compoſition: and with this opinion there is no internal inconſiſtency in the work itſelf. Therefore 'the king of Inglond' with his forgetful ſons, with his 'auowtrie,' and undue taxation would be Henry II.

But however preciſe and particular the information may be as to the Inviſible condition of things; there is generally a ſtudied abſence of all indications of place or individuals in this world. It would be hard perhaps to ſeparate the Author's ſelf-deluſion from his illuding of others, or to fix the exact proportion of fact to fiction in the whole Narrative. But there is no doubt that, deſpite the diſclaimer 'this viſion, not to be of man's conceit,' that it is a Middle Age work of Religious Fiction. And this too, more as an individual ſpeculation than as an authoritative dogma: for the doctrine of Purgatory was not finally ſanctioned until the Council of Florence, in 1438.[1]

This impreſſion is further confirmed by inconſiſtencies as to the Narrator. Sometimes he is one of the Priors of the Monaſtery.[2] at other times, it is the Ecſtatic himſelf;[3] who *writes* the *Revelation*, adding thereunto circumſtances that occurred after his recovery from his trance.[4] This confuſion in conſtruction while it tells in the narration of the immediate ſtory in hand, tends to prove the fictional character of the Work. The *Revelation* itſelf is the product of a ſtrong mind, and is—the age, knowledge, and circumſtances taken into account—a piece of remarkable Invention as regards the ordering of the unſeen World: and of righteous Judgment and fearleſs Denunciation of the ſins and wrongdoings of the preſent State.

The Author was probably an Engliſhman, and wrote 'in thys gronde of inglonde,'[5] uſing the Engliſh of his time. The orthography and punctuation may have ſomewhat ſuffered at the hands of ſubſequent ſcribes or the foreign printer, until they certainly now form a villainous text: but the inditement is worthy of even ſo great a ſubject. It is rapid, clear, unhefitating, unhalting: except where all expreſſion fails, when ſtretched out towards the expreſſion of the immeaſurable. Yet even then, immenſity, whether of ſpace or number, of woe or happineſs, is not inadequately foreſhadowed. There is great craft and ſubtlety in producing *vraiſemblance*—deſpite inconſiſtent narration—by innumerable graphic touches, circumſtantial details, and natural dialogues: all tending to give a ſenſe of ſtrong reality to things to us impalpable and inviſible. In this clear conception helping a

[1] S. Edgar, *The Variations of Poetry*, ii. 453. *Ed.* 1838.
[2] *pp.* 15, 19, 20, 26, 28, 111.
[3] *pp.* 39, 46, 76, 82, 98, 99, 111.
[4] *pp.* 54, 70, 71.
[5] *p.* 70.

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direct and apt expreſſion we trace one part of the Author's mental power.

8. We have in this Book, a Story as diſtinct from a Revelation. The Story is laid in the monaſtic circle at Eveſham Abbey. The Revelation tells us of a Journey. It is the pilgrimage of the Soul from Death through Purgatory and Paradiſe to Heaven.

9. Purgatory has no exiſtence. It is an elaborated lie. Scripture teaches unmiſtakably the inſtantaneous tranſlation of the Soul of Man from the Body into the preſence of the Saviour in Heaven, 'Abſent from the body, preſent with the Lord.'

It is in the craving to lift up the veil which God in His merciful Providence has put between us and our future life in the inviſible world, in this ſeeking to become wiſe, 'above that which is written,' 'in which,' to uſe the language of this *Revelation*, 'the feeble ignorance of good people oftentimes offendeth,' that theſe good men of old elaborated out of their own humanity, from their own conſciouſneſs of bodily ſenſation, that ſame Theory of bodily Agony, in a ſtate into which our mortal bodies *can not* enter, which is a diſtinctive characteriſtic of nearly all idolatry and falſe religions; and the utter abſence of which in the Old and New Teſtaments is an inverſe proof of their Truth and Divine Authorſhip.

For inſtance, what difference is there in detail between the repreſentation of a Buddhiſt hell, as for example that depicted in the Joſs-houſe of Tinghai, in the iſland of Chuſan; and that of Purgatory in this old Engliſh Monk's conceptions of what might be beyond the grave.

The kings of hell sit in judgment like Chinese mandarins. The executioners are braying the victims in mortars, boiling them in furnaces, skinning them with knifes, throwing them to tigers, squeezing them between boards, cutting them up and hanging the bits on hooks, beating them with mallets, tormenting them with hot irons, all represented in coloured plaster groups with a horrible fidelity of detail, and with an ingenuity of conception as to the instruments employed, which would argue that the Buddhist priests are no contemptible mechanics, and that it is well for the barbarians they are not employed in the invention of warlike *tormentaria*. *G. W. Cooke*, '*The Times' Special Correspondent in China in* 1857-58. *p.* 138. *Ed.* 1858.

10. We muſt however try and occupy the ſtandpoint of the Author. With a patient, an elaſtic faith; we muſt accept, for the nonce, as currently believed truths; the exiſtence of Purgatory, the advocacy and conſequent worſhip of ſaints, the continuance of miracles, the occurrence of viſions, and the like. Further, we muſt look out on ſociety as the Author did. What a picture of national declenſion in ſpiritual life has he put into the mouth of St. Nicholas.

Knowest this monk that thou seest; he served and pleased God full well in his life with great cleanness of heart and chastity of body; and much evil the which should have been done in the place where he was, he letted and was against it. For he was fervent in zeal of righteousness, and hating evil of heart, wherefore many reproofs oftentimes patiently he suffered for the

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defence and honesty of his religion, and specially of them which wear the habit of religion upon them, for that intent that they might destroy the virtuous living and conversation of religion, full busily serving not their spirit but the wretchedness of their flesh and the world, in the monasteries of spiritual and ghostly living. And alas! for sorrow, for now by such persons the special worship and honour that Holy Church was of before, is almost brought to nought, while the multitude of carnal and worldly men increase above number, whom the fewness of spiritual men suffering, choosing rather to dissemble and not to know their evil, and so to rest themselves, than by their blaming and resisting, [to] stir and move against them the wrath and troublous hastiness of such evil-disposed persons. And though they so do, yet they cannot be sure from the spies and frauds of them. And as sometime Ishmael, that was born carnally, pursued Isaac, that was born spiritually, that is to say, by a spiritual promise of Almighty God, likewise it is now. For carnal folk be full grievous to spiritual people, because they cannot pervert them to their forwardness; also many there be that greatly it is to sorrow the which in their living began spiritually, but by process of time either they be overcome by unstableness or else be deceived by simpleness, and also they fall down from their purpose and beginning into the miserable and wretched corruption and slothfulness of this world, enticed and drawn by the examples and counsels of evil-disposed persons. Truly, these great hurts of religious living, the which before in the time of fathers, full nobly flowered and shone as a heavenly light, full greatly beholdeth the prelates of Holy Church in these days, that knowing this and despising it, insomuch that they understood not themselves, that it is so with them. They knew verily what thing they be come to, but they [know not] what thing they should have come to, because that they be come to the lust and pleasure of this world, but they should have come to the following of Christ's poverty, and to the cark and diligent keeping of their cure, that is, the people of God committed to them. And therefore that they seek and that they care. For that they be come to and that they have. The people of God they feed not but destroy, and them, peradventure, that they have turned from righteousness they slay spiritually and lose, for their conforming to them not shewing themselves fathers and pastors, but wolves and thieves. Truely the promoting of such persons, kings, and bishops, and other great men, procure and gete, and their subjects full much look thereafter, not being rectors and fathers, but pervertors and destroyers of their souls, the which thinking that all thing that is under them that liketh is lawful, [is] why by the righteous judgment of God be realms troubled and churches confounded, and the state of earthly folk utterly subverted. And for such demeaning they be accursed of God, the which should be devout and meek intercessors to God, both for them that be alive, and for them that be dead, by whose merits and prayers, specially the welfare of all Christendom might be preserved and increased, and all evil far put away from the people of God.[1]

So that to the Author, brooding over this—it may also have been in like continual pain to his 'young man . . ᵛ. a Monk'—animated with a fervent piety and deep ſpiritual aſpirations; that to him, "a thought fell into my mind that I ſhould pray our Lord God that he would vouchſafe to reveale and ſhow to me in ſome manner of wiſe, the ſtate of the world that is to come and the condition of the ſouls that be paſt their bodies after this life; and then this openly known, I might the better vnderſtand, what within ſhort ſpace as I ſuppoſed were to be dread and what I might hope after when I ſhould paſs from this world to that world. and ſo by this to eſtabliſh myſelf in the dread and love of God as long as I ſhould live in this doubtful life."[2]

Thus the *Revelation*—with probably ſome of the ſelf-illuſion common to enthuſiaſts—is written in good faith on the Author's

[1] *p.* 89. [2] *p.* 29.

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part, in order that by the terrors of the Purgatorial Journey, men might be awed into well-doing.

11. From the explanation of ſuch words, as 'fermorye,'[1] 'colloke,'[2] and 'fygytyuys,'[3] it would appear that the work was ſpecially intended, not ſo much for the religious perſons, as the laity at large.

12. It is ſuch a book as John Bunyan might have written, had he lived five centuries earlier, and been, as probably he would have become, a Monk. Only, that the Author intended no ſuch pleaſant allegory, ſetting forth the progreſs of Chriſtian life; but the making manifeſt of thoſe unfailing realities, of that inevitable doom that was coming upon all, except the irretrievably loſt.

13. There is a three-fold thread in this *Geſta Purgatoris*. The natural ſtory of the Ecſtatic; the omniſcient hiſtory of the Characters, much after the manner of the *Geſta Romanorum*; and the ſupernatural Conſtruction of the inviſible world on this ſide of Heaven, the peculiar product of the Author.

The unweaving of theſe three ſtrands is not poſſible within our preſent limits.

(1.) The Trance of the ſick Novice is told with great vividness and circumſtantiality.

(2.) The even-handed juſtice among the Characters is moſt notable. It ſcathes all, but not alike, from the king of England ſeated on' horſeback in burning armour 'as it were as bright iron is when it is beaten with hammers and ſmiteth out fiery ſparkles'[4] 'for the unrightful ſhedding of mens blood and for adultery,' and is further upbraided by devils 'becauſe he would be avenged on men that ſlew his venery, as hart and hind, buck and doe, and ſuch other, *which by the law of kind ought to be ſlain to euery man*, and therefore ſome of them he put to death or elſe cruelly would maim them:' down to the poor man's wife whom 'gladly I beheld there in light pains.'[5]

Again, what courage has the Author, when remarking upon the few prieſts he ſaw in Purgatory, he adds "Truly then I thought to myſelf that full few prieſts were there found, of the great number that is of them in all the world that had deſerved pains after their death, for breaking their chastity. And to this it was ſo answered . . . . 'Wherefore it is no doubt that the great multitude of them be utterly damned.'"[6] In like manner: through all degrees of the Hierarchy. Thoſe who flouriſhed in proſperitie in the Spirituality 'being grieued in a more ſpecial bitterneſs of pains above other.'[7]

(3.) What then is the plan of this minor Engliſh Dante?

The conſtruction of this Purgatory is circular and on a plain. Heaven is conceived as the Centre, ſurrounded like rings, by 'fields' of pleaſure or pain. The vaſt Circumference is the Death point in Human Life. So the Soul is repreſented as going

[1] *p.* 25. [2] *p.* 28. [3] *p.* 84. [4] *p.* 85. [5] *p.* 72.
[6] *p.* 82. [7] *p.* 38.

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inward and yet more inward, as it were along a radius,—acroſs the three 'fields' of Pains, then the 'field' of Paradiſe to the gate of Heaven. The Narration ſometimes looks backward: but the Characters deſcribed as met with, will be ſeen under each Place of Pains, on *p.* 2.

The principle of Purgatory is thus given:

Full seldom it is in these days in which almost all conditions of all men [are] gone out of kind, for the pure simplicity and innocentness of the very Church of God, that any man living in this life keepeth or recovereth fully the equity and purity of the holy Gospell, the which till a man fulfill he may not dwell in heavenly places, neither shall rest in the Mount and Hill of Paradise of joy and bliss. Wherefore whatsoever thing of sin and uncleaness, contrary to equity and righteousness, cleaveth and resteth on the Souls that pass hence out of this world it shall be purged in another world and so by their penance the way and path of a joyful resting shall be showed to them that be purged and cleansed and so then in places of rest, the entring of heaven and everlasting bliss full largely shall be opened to those souls for the perfect desire that they shall haue there to see God.

Soothly this only must be taken of those sins which by their light quality or else by confession and satisfaction done for them be granted of God to be changed and counted among venial sins. For as touching those sins that be deadly and were not in this world by the remedy of confession and penance made light and venial, it is without doubt that a man shall be so presented in his judgement in the world that is to come as he is found in his living when he passeth out of this world.[1]

The Progreſſion of Purgatory is repreſented on this wiſe.

Furthermore this general condition of all folk that die I knew there openly. That all people the which be ordained to perceive rest and bliss before the day of doom had evermore from the first hour of their death their pains less and less: but if it were so, that any of them had left to other that had lived after, by evil example, occasion of sin the which righteously they might know it, them that did so before, and while they did no satisfaction to God for it before their death, whereby such occasion of sinning left to other should have been forgiven them: also they that grievously offended by the which they deserved everlasting damnation;—began to go from full bitter pains to worse; and so by succeeding of their pains dayly, their torments busily increasing, that every day following is more grievous to them than was the day before.[2]

This however is varied in individual caſes, by the preſence or abſence of hope.

Soothly there is no thing so grievous to them that be in pains as the uncertainty of their deliverance and also there is no thing that so much asswageth the pains and sorrows of others, as doth a very hope and faithful trust, the which they knew, and have by our Lord's mercy to be delivered.[3]

From the Darkneſs, the Horror, and the Agony we gladly turn towards Paradiſe. It is our Author's counterpart to Bunyan's 'Land of Beulah.' In his rapturous welcome of it, no leſs than the abſence of any ſympathy on his part with the Suffering he had witneſſed, we trace the true piety of the Author. A man to whom 'the melody of Singing Lauds to God' amid the 'Manſions of the Bleſſed' was ineſtimably joyous, was himſelf 'not far from the Kingdom of Heaven.' Whatever criticiſm we may beſtow upon the conception and execution of the *Revelation*: we cannot but believe the Author to have been a ſpiritual-minded Man, doing what, in that dark Age, he thought to be a Chriſtian work.

The tranſition is gradual.

And as we went farther, there began to appear a little and a little, more

[1] *p.* 72. [2] *p.* 70. [3] *p.* 78.

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and more, a full faire light unto us, and withal break out a full pleasant sweet savour. And anon after we came to a field the which was full of all manner of fair and pleasant flowers that gave to us an incredible and inestimable comfort of joy and pleasure. Soothly in this field we saw and found infinite thousands of Souls fall jocund and merry in a full sweet rest after their penance and after their purgation And them that we found first in the beginning of that field . . . . were not very bright neither well shining. Notwithstanding they had no spot of blackness or any uncleanness on them as it seemed, save this, as I said before, they were not very bright shining white.[1]

And as we went more inward and farther into that joyful place of paradise we had evermore a clear light and felt a sweeter savour and those that we found and saw there were whiter and more glad than were other that we saw before. And whereto should I tary here now to number those persons and their merits whom I saw there; that I knew sometime before in the world, and those also that I knew not before. For all that were there in that place, were ordained to be the citizens of the high and everlasting Jerusalem; and all had past the strife and battle of this world, and were victors of devils; and so lightly they went through all pains, as they were less cumbered and held by wretched living and worldly vices.[2]

Then comes the moſt ſtriking Viſion of our Lord's Paſſion. After which the Journey continues.

Truly I followed evermore my duke and leadsman Saint Nicholas, that went forth farther and farther, repleated now with great joy among the full bright and light mansions of blessed souls. And the whiteness of them that were here in this place and the sweatness of savour and also the melody of singing lauds to God were inestimable and scarcely to man's understanding credible.[3]

At laſt, the Gate of Heaven comes in ſight.

At the last we saw afar a full glorious wall of Crystal whose height no man might see and length no man might consider. And when we came thither I saw withinforth a full fair bright shining gate and [it] stood open, save [that] it was signed and laid over with a Cross. Truly thither came flockmell the multitude of those blessed souls that were next to it, and would come in at that fair gate. The Cross was set in the midst of that gate and now it was lift up on high and so gave to them that came thither an open and a free entring and so shut other out that would have come in. . . . But what brightness and clearness of light was there withinforth all about let no man ask nor seek of me for I cannot only not tell it by word but also I cannot remember it in mind. . . . And withinforth nothing I might see but light and the wall of Crystal through which we came. And also from the ground up to the top of that wall were steps ordered and disposed fair and marvellously, by which the joyful company that was come in at the foresaid gate gladly ascended up. At the last as I looked up higher I saw in a Throne of Joy sitting our Lord and Saviour Jesus Christ in likeness of a man. And about him as it seemed to me were a five hundred souls which late had stied up to that glorious Throne, and so they came to our Lord and worshipped him and thanked him, for his great mercy and grace showed and done to them.

And some were seen on the upper parts of the wall as they had walked hither and thither.[4]

That was all he ſaw. He knows it was not the 'high heavens of heavens.' It was but the Gate of Heaven. It filled him with ineffable joy. But the time of his return had come. St. Nicholas turns him back, ſaying "'Now thou muſt go again to thyſelf and to thine, and to the world's fighting. Truly thou ſhalt have and perceive the joys that thou haſt ſeen and much more; if thou continue and preſevere in the dread of God.' And when he had ſaid this to me he brought me forth through the ſame gate that we came in, wherefore full heavy and ſorry was I and more than a man may ſuppoſe, for well I knew that I muſt

[1] *p.* 98. [2] *p.* 104. [3] *p.* 106. [4] *pp.* 107, 108.

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turn again, from that heavenly bliſs to this world's wretchedneſs."[1]

14. We have now a touch, which rivals even Bunyan's famous look through the gates of the Celeſtial City.

The Monk, ſad to the heart, is without the Gate, with his back upon it and the Cryſtall Wall. "And while the Holy Confeſſor Saint Nicholas on this wiſe ſpake yet with me: ſuddenly I heard there a ſolemn Peal and a ringing of a marvelous ſweetneſs, and as all the bells in the world or whatſoever is of ſounding had been rung together at once. Truly in this peal and ringing ſpreak out alſo a marvellous ſweetneſs; a variant meddling of melody ſounded withall. And I wot not whether the greatneſs of melody, or the ſweetneſs of the ſounding of bells were more to be wondered [at]. And to ſo great a noiſe I took good heed and full greatly my mind was ſuſpended to hear it. Soothly anon as that great and marvelous ſounding and noiſe was ceaſed; ſuddenly I ſaw myſelf departed from the ſweat fellowſhip of my duke and leader Saint Nicholas. Then was I returned to myſelf again."[2]

That Solemn Peal and marvellouſly Sweet ringing of the Bells ringing in the Eaſter morn of Heaven, ſo graphically deſcribed that we ſeem to hear them, is a crowning invention in the Viſion.

15. Thus imperfectly we have introduced the Reader to the unique printed book and to its contents. A full analyſis of the text we muſt leave to others: merely ſuggeſting *inter alia*, we were going to ſay, its comparative Mythology: at all events its compariſon with other works in the cycle of Pugatorial literature. As but to mention but a few. The viſit to Purgatory of DRITHELM in 696 as recorded by Bede,[3] or according to Roger de Wendover, DRICHTHELM in 699:[4] of the Emperor CHARLES[5] in 885: of the Knight OWEN who viſited the purgatory of St. Patrick in 1153:[6] of TURCHILL the labourer 'of Tunſted in the biſhopric of London' in 1206.[7] With theſe to compare *The Viſions of Tundale*,[8] and Robert de Brune's *Handlyng Synne*:[9] and the like.

We, for our part, have had good hap; if we have ſhown, that beneath an uncouth text there is a direct diction and power both of Mind and Soul: that there is much that is true but ſimply diſtorted; with much that is ludicrous and purely falſe: and that in all, undeniably, the beſt of motives and aſpirations. With the infinitely greater advantages of the preſent day: how many of us would be inferior, man for man, to that unknown Monk, who, ſeven centuries ago, dreamt or imagined that he ſaw 'A marvellous Revelation ſhewed by Almighty God'; and wrote it down for the inſtruction, warning, and comfort of his fellow-Engliſhmen.

[1] *p.* 109.
[2] *p.* 110.
[3] *Eccles. Hist.* Bk. v. c. 12. *pp.* 253-8. *Ed.* 1847.
[4] *Flowers of History*, *i.* 120-124. *Ed.* 1849.
[5] *Idem. i.* 217.
[6] *Idem. ii.* 510-521
[7] *Idem. ii.* 221-235.
[8] Ed. by W. B. D. D. Turnbull. Edinburgh 1843.
[9] Ed. by F. J. Furnival, M.A. London 1862.

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¶ The prologe of this reuelacion.

He reuelacion that foloweth here in this boke tretyth how a certeyn deuowt perſon the wiche was a monke in the abbey of Euiſhamme was rapte in ſpirite by the wille of god and ladde by the hand of ſeint Nycholas the ſpace of. ii. days and. ii. nyghtes to ſee and knowe the peynys of purgatorye and the iowys of paradyſe and in what ſtate the ſowlis ware that ware in purgatorye and alſo in paradyſe. Sothly in bothe this placis he ſawe and knewe many perſons bothe men and women the whiche he knewe welle before when they lyuyd in thys world and ſpake with hem there mowthe to mowith in bothe the placys as he founde hem as hit folowth wele aftir in this boke. This reuelacion was not ſhewed to hym only for hym butte alſo for the confort and profetyng of all criſtyn pepulle that none man ſhuld dowte or myſtruſte of anothir life and world the whiche euery man and woman moſte go to and lyke as they deſerue here in this world by here lyuyng ſo there to be rewardyd. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wiſe. for and a man wele rede and vndirſtonde the begynnyng with the ending he ſhalle ſo largely ſee hit approuyd in grete myraclis by almyghty god ſhewyd vnto the ſame perſon that ſame tyme that alle reſons and mocions of infydelite the whiche riſith often tymes of manns ſenſualite ſhalle vtwardly be excludyd and quenchid and gretely ſhalle cauſe alle cryſten pepulle that herith hit to drede god and loue hym and alſo to preyſe

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hym in hys werkys. for ſeche anothir reuelacion and ſo opyn y trowe was neuer ſhewid in this lond ne in no nothir that we rede of.

¶ Here endyth this prologge.

¶ Here begynne the chapitres of this reuelacyon

¶ Howe this monke fyl in to a ſore and greuys ſekenes and gaue hym to confeſſion and prayur and compunccion of teeris——Chapitur I [ℓ. 19]
¶ Howe he laye alſo proſtrate in the chaptur howſe as thaugh he had ben dedde——ij [ℓ. 21]
¶ Howe the ſegure of oure lordys croſſe that he worſhipte was fonde blody——iii [ℓ. 22]
¶ How he was comme ageyne to him ſelfe iiii [ℓ. 23]
¶ Howe he ſought aftyr hys ſtaffe and his ſhewys and how deuoutly he worſhipte the croſſe——v [ℓ. 24]
¶ Howe he told to a brother that he louyd wele a part of ſeche thynges as he had ſeyne——vi [ℓ. 26]
¶ Howe he was defired of his bretheren to ete ſumwhat aftyr ſo longe a faſte——vii [ℓ. 27]
¶ Howe he told to ii of his confeſſours a part of thoes thinges that he had ſeyne——viii [ℓ. 28]
¶ what was his peticion ſpecially and howe a certeyn perſon apperyth to hym——ix [ℓ. 28]
¶ Howe he was warnyd in his ſlepe to worſhippe the croſſe of owre lorde——x [ℓ. 30]
¶ How the ſame croſſe bledd don to hym at the ryght ſyde and at the right foote and of the. ij. lyghtys——xi [ℓ. 31]
¶ Howe he came yn to chaptur howſe and toke dyſciplynys and how he was rapte——xii [ℓ. 32]
¶ how he felte hym ſelfe here rapte fyrſt—xiij [ℓ. 33]
¶ how he folowd hys leder ſent Nycholas when he was rapte——xiiij [ℓ. 35]
¶ how ſent Nycholas broughte hym to the fyrſte place of purgatorie——xv [ℓ. 36]
¶ Of the grete diuerſyte of peynys yat he ſaw-xvi [ℓ. 39]

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¶ Of the ſecunde place of peynys in purgatory——xvij [p. 40]
¶ How ſent Margaret delyuerd a fowle of a ſynfulle woman fro the deuyllys——xviij [p. 42]
¶ Of a goldeſmyth that was ſauyd by ſent Nycholas——xix [p. 46]
¶ How thys monke know there fyrſt that ſent nycholas was hys leder——xx [p. 48]
¶ How the ſame goldeſmith tolde the monke in purgatorye how he dyde ſodenly and was ſauyd xxi [p. 49]
¶ How the goldeſmyth tolde the monke a remedye agenſt ſoden deth——xxij [p. 51]
¶ How the ſone of this goldeſmyth tolde the monke aftyr he was comme to hym ſelfe ageyne that hys ſadyr had apperyd. iii. to hys moder aftyr hys deth——xxiij [p. 54]
¶ Of the thirde place of peynys in purgatorie.——xxiiij [p. 56]
¶ Of the fowle vyce and ſynne of ſodemytis-xxv [p. 58]
¶ Of a doctour a lawe that was a ſodemyte xxv[j] [p. 60]
¶ Of thoes perſons that this monke ſawe and ſpake within the firſt place of peynys and firſt with a prior——xxvii [p. 65]
¶ Of an ancres that he ſawe and knewe in the ſame place——xxviii [p. 69]
¶ Of a certen biſſhoppe there alſo——xxix [p. 70]
¶ Of a certen woman a pore mannys wyf–xxx [p. 71]
¶ Of relygyous men what peynys they ſofryd for dyuers certen ſawtys——xxxi [p. 73]
¶ Of a certen knight that brake a vowe – xxxii [p. 74]
¶ Of a nothir knight——xxxiii [p. 75]
¶ Of thoes perſons that he ſawe in the ii placys of peynys——xxxiiij [p. 76]
¶ Of thre byſſhoppis that were there——xxxv [p. 77]
¶ Of an archbiſſhoppe of canturbery——xxxvi [p. 79]
¶ A certen deſcripcion that the monke made of dyuers kyndys of ſynful peple and of her peynys——xxxvii [p. 82]
¶ Of poyſynners that he ſawe——xxxviii [p. 83]

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¶ Of vſerers alſo——xxxix [p. 84]
¶ Of fugytyuys of relygyon——xl [p. 84]
¶ Of a certen kyng of Englonde——xli [p. 84]
¶ Of a b[i]ſſhoppe that was in peynys of purgatorye and yette god ſhewed for hym myracles in thys world——xlii [p. 86]
¶ Of a certen abbot——xliii [p. 87]
¶ Of an abbaſſe alſo——xliiii [p. 91]
¶ Of two nonnys that were lepurs——xlv [p. 92]
¶ Of a knight that offendyd in ſymonye—xlvi [p. 93]
¶ Of a monke a ſextenne——xlvii [p. 95]
¶ Of a clerke that leuyd holylye——xlviii [p. 97]
¶ Of paradyſe and of the multitude of pepulle that he fownde there——xlix [p. 98]
¶ Howe he ſawe a certen abboth there——l [p. 99]
¶ Of a certen Priour that lyuyd deuoutely and dyde holylye——li [p. 101]
¶ Of a certen yong monke of hys——lii [p. 103]
¶ Of a certen worſhipful priſte——liii [p. 104]
¶ Howe owre lordys paſſion was repreſentyd amonge the holy ſowlys that ware in paradyſe liiii [p. 105]
¶ Of the entryng at the gate of paradyſe and of the ioye that apperyd wythinforthe——lv [p. 107]
¶ Howe this monke came agayne throwe the gate of paradyſe——lvi [p. 109]
¶ Of the ſwete melodye of bellys that he herd in paradyſe and how he came to him ſelfe ageyne——lvii [p. 110]
¶ Approſe how this reuelacyon is of god and moſte nedys be trewe for the grete myraclys that god ſhewyd on hym that ſame tyme——lviii [p. 111]

¶ Explicitunt capitula.

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¶ Here begynnyth a meruelous reuelacion that was schewyd of almyghty god by sent Nycholas to a monke of Euyshamme yn the days of kynge Richard the fyrst And the yere of owre lord. M C. Lxxxxvi. ¶ Ca primum.

N a Monasterye callyd Euysham there was a certen yong man turnyd wyth seythfull deuocyon fro thys worldys vanyte to the lyse of a Monke the whiche abowte the begynnyng of hys conuersion sylle yn to a grete and a greuys sekenes and by the space of. xv. monthys was sore labouryd with gret sebulnes and wekenes of body. Also hys stomake abhortyd so gretly mete and drynke that sum tyme by the space of. ix. days or more he myght resceyue noo thyng but a lytyl warme watyr. And what sum euer thyng of leche crafte or sesyke any manne dedde to hym for hys conforte or hys amendement noo thyng hym helpyd but al turnyd contrarye Therfore he lay seke yn his bedde gretly destitute of bodely strenght. so that he myght not moue hym selfe fro one place to anothyr butte by helpe of seruauntes. Alsoo yn thre the laste monethys of hys sekenesse he was more sorer dysseasyd and seblyd than euer he was before. Neuertheless than commyng on the feste of estur. sodenly he beganne sum what to amende yn hys bodely myghtys and with hys staffe walkyd aboute the fermorye. Sothly on thes euyn of scherethursdaye in the whiche nyght the office and seruice of owr lord iheſu cryste ys tradicion and passion was solenly songe wyth grete deuocion. he wente wyth hys staffe to the chyrche wyth his bretheren the whiche by cause of sekenesse rested hem also with hym in the fermorie were the couent nyghtly seruice and laudes offerd vppe

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to owr lord And there by the reſpecte of heuynly grace ſo grete conpunccion and ſwetenes he reſcyued that hys holy deuocion excedyd meſure. Wherfore he myght not conteyne hym fro wepyng and laudyng god fro mydnyght tyl ſex of the belle yn the mornyng. what for remembryng wyth worſhippe and ioye the merceis of owre lord. the whiche had doon for mankynde. And alſo remembryng wyth ſore wepyng hys offencys and ſynnys doon by fore tyme. And the hurte and the ſtate of hys preſent imperfeccion. And abowte ſex the belle yn the mornyng he made to be called to hym. ii. of his bretheren one after a nothyr. whiche hadd powr to here confeſſyons and gyue to penitentes abſolucion and to them bothe made purely and holy as mekylle as he cowde hys confeſſion of al hys ſynnys and of the leſt offence of hys religion or of the commawndementys of god and wyth grete contricion of herte and effuſion of terys deſired hys abſolucion and had hyt Than on of them aſkyd hym why he ſorowde and wepte ſo imoderately for al they had went yat he ſchulde fele hym ſelfe ſone to paſſe owte of this worlde. Than he ſeyde he felte hym ſelfe no thyng ſo Sothly than he tolde to his brother yat diligently enquiryde this of hym and ſeyde Sir ye ſchal vndyrſtonde and know that thys laſte night whenne we were to gedyr in chaptur howſe. y reſceyuyd ſo grete ſweteneſſe of herte and gladneſſe of ſowle. that onnethis y myghte hoolde or bere my ſelfe. He aſkyd alſo and hyt were by the relygion that the priowrs ſhuld geue that nyght to the bretheren dyſcyplynys in hooly veſture and aubys. And whenne he herd hym enquyre this he hadde wente that he had ſeyd hyt of grete febulneſſe of his hedde. or by alyenacion of hys mynde. the whiche perauenture he hadde falle in by his infirmyte and immoderate weping or faſtyng howe be hit that he with hym had meruailous wiſdam and diſcrecion al the tyme of hys ſekeneſſe. wherfore he commendyd hym to our lord no thing els enquyring of hym and ſo went his weye The ſeke brother ſpendyd

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al that daye in laudyng and preſyng god And the next night folowing after he hadde ſlepte a lityll while roſe vp of his bed And when the chaptur was ronge as the tyme requyred to calle the couent to matens. he went than to chirche as he did the daye before Sothely how he behauyd hym thenne in the chirche. and whan he went thens hit ſhalle be ſchewyd in his wordys foloyng

¶ Howe he laye prostrate al his body in the chaptur hows as he had be dedde. ¶ Ca ii

N the morow nexte foloyng that ys good fredaye whenne the couent roſe to cum to chirche to ſeye prime. as they ede afore the chaptur hous they ſawe the ſame ſeke brother lye proſtrate and bare foote before the abbottis ſete hois face was flate to the ground as thaugh he ſhuld by the ordyr aſke mercy of euery preſydent. Than the bretheren ſeyng this meruelyd and rane thedir and willing to take hym vp. they founde hym as a man lyfeles without any mocyon of any membre of his body. Trewly his yes ware falle doun depe into his heed and tho yes and noſe of him ware blody or as a manne had ouyr leyde hem with mekyl bloode. wherfore they ſeyde alle that he was dede. His feete ware ful coolde but in the remuande of his body was found a lytyl warmenes No mouing of his pypys might be knowen long tyme And at the laſt onnethis bit was perſeyuyd in him a litill thynne breth and amouyng of his herte. Thenne they weſhid his heedde breſte handys and feete with colde watyr And than firſt they ſawe al hys body a lityl to tremyl and quake. but anoon he ſeſyd and was inſenſybulle So long tyme they muſyd and dowtyd what they might do to hym. whyle they ſawe hym not verily dedde. nothyr any thing amendyng. At the laſt by conſelle they had him to his bedde and there to be kepte with grete attendans of kepers.

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¶ Of the blody figure of the crosse. ¶ Ca iii

THe mene whyle the bretheren merueled and wondred on ſuche a ſoden happe and beyng of the ſeke brother and more they wondrid. howe hyt happyd. and yn what wyſe wythowte any helpe he myght comme thedyr to that place. where the couent was Sothely othyr thyngys that now foloyn the whyche y ſchal telle of. wythowte any comparſone ben more to be dred feryd and worſhipte than any thyng aboue ſeyd. They herde anone aftyr and that not wythowte grete meruelle. that the fygure of owre lordys body affyxed on a croſſe whyche fygure and croſſe. yerly ys wonte ful deuowtely to be kyſſyd and worſhipte of the couent yn remembrance of owre lordys paſſion was founde freſch bledyng and newe abowte the place of the grete wounde yn the ryght ſyde and alſo at the ryght foote. Trewly afore lente the ſextenſe of the chyrche. had let done the ſame croſſe to the grownd and ſo tyl good fredaye they hadd lefte hyt betwyxe the auter and the walle. And for a more wondyr the ſtaffe and ſchewys of the ſame ſeke brothyr ware fondyn by the ſame place Sothely than all the brethirne came to gedyr in to the chaptur hows gretly aſtonyd apon theſe thyngys that befylle. and auyſement takyn alle that were there wyth grete contricion of herte toke diſcyplynys of roddys and lyyng proſtrate yn the chirche ſeyden wepyngly the .vii. ſalmys of penanſe. for to gete owre lordys mercye. Trewly thys ſeke brother all yat daye whiche was gode freday with the nyght fologyng and the nexte day aftyr all mooſte tyl the ſonne ſette. contynewde yn one ſtate. Alſo the bretheren wyth ſtreng[t]h of handys opynde hys mowth and caſte yn hyt iuſtys of dyuers ſpycys and herbis for hys releuyng. but anone after he wente owte ageyne. what ſomme euer was putte in to hys mowthe as thaugh hys throte hadde ben ſtopped. Emplaſters alſoo to his breſte and armys

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they bonde but alle was vayne. They prickyd with neldys and ſcrapyd the ſolys of hys fete. but no thyng myght be perceyuyd in hym of a lyuys manne. ſaue a lityll rednes of chekys and a litil warmenes of body. The colowre of hys face oftyn tymes was chaunged to aſhis and ageyne meruayloufly the colowre of hys face was reuyuyd and welle ſhewyd. Alſoo they made a grete horne to be blowyn there but no thyng hit botyd.

¶ Howe he came ageyn to hym self on zestur euyn abowte complen tyme. Ca iiii

THenne on the morowe that ys eſtur euyn and the ſame owre that the couent came to gedyr to the collacion and to complenne the briys of hys ye lyddys beganne firſte a lytil to moue and ſo they ſemyd as they hadde ben ſode in boylyng watyr. And atte laſt there came don fro hys yes on hys chekys a yelowe humour of watyr in manere of terys. Thanne they that were wyth hym ſeyng thys. called anone for the bretheren. ſuppoſyng that he ſhuld haue ſone paſſed fro thys world. They ſawe alſo a lytyl afore thys tyme hys lyppys a lytyl to moue with his chekys compreſſyd as he had reſceyued or ſwelowde ſum ſwete thing fallyn in to hys mowth. And after that a flowyng owte of terys as hyt is ſeyd here before. Alſoo he was ſeyn often and many diuers tymys ſykyng alow in his breſte as a manne ſlepyng had wepte. And anone after as hit ſemyd he reuoluyd certeyn wordys benethe in hys throte butte he myght not ſpeke them owte ſaue onely in a voyce onethys audybille and noo thyng intelligibille. Sothely thanne hys ſpyrite beganne a lytyll and a lytill to come ageyne and theſe wordys and voyce he firſt ſownyd that might be vndyrſtond. *O ſancta Maria O ſancta Maria:* And agayne O my lady *ſancta Maria* O my lady *ſancta Maria* I ſhalle ſeye tho wordys as I herde theym noo thyng addyng therto O he ſeyde my

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lady *Sancta Maria.* Theſe wordes often tymys he reherſed. For what ſynne he ſeyde leſe y ſoo grete ioye. And agayne he ſeyde my Lady *Sancta Maria.* wher. ſhalle I recouere ſo grete ioye that y leſe nowe. Theſe thynges and many other often tymes he reherſed / yet as a man ware a ſlepe and hys thyes euer cloſyd / the whiche I wote not of what grete ioye he ſorowde and wepte hym ſelfe departyd fro Sothely aftyrward ſodenly lyke as a man had awaked fro a grete ſlepe. he lyfte vppe hys hed and fulbitterly beganne to wepe and with rennyng terys ſorofully ſobbyd as wepyng doth and ioynyng his handys and fyngers to gedur reyſid him ſelf and ſate vp Then he put downe his hed in his handys on his kneys And as he beganne afore ful lamentably to wayle and ſorowe ſo ſeſyd not long tyme aftyr Thanne one of his bretheren that was with hym aſkyd what cauſyd hym ſo ſore to wepe and howe he felte hym ſelfe. Than he reſtid a litil while and at the laſte ſoftely ſeyde to hym wele wele and verely wele y was hedir to/ but now euyl and verely euyl y am and fele my ſelfe And ageyne more grettur he wepte and ſorowd than he dyd biſore And by cauſe that hit ys ouer longe and alſo as impoſſible to remembre al thyng that he ſeyde than and how mekil he wepte we leue nowe and purpoſe to drawe ſhortly to gedir tho thingys whiches we herde hym telle of in gret contricion of herte and of mynde aftyrward that he was fully comme to hym ſelfe ageyne.

¶ Howe he sought after his showis and how reuerently he worshipt the crosse.

Othly amonge his lamentacions and ſykynges that the had he afayde with gret ſtrenght onys or twies or thries to opene his yes that were cloſid and atte laſt they opened. Thanne he beganne with bothe his handys al aboute to ſeche aftyr his ſtaffe that he

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lefte in the chirce And whanne hyt kowd not be fownde he ſeyd. Sechith here owre ſtaffe and take owr ſhowys by the piller and goe we ageyne in to the fermorye. A fermorye among religious men is called a place or an howſe ordende to kepe ſeke brethren. Thanne whanne hit was ſeyde of ſome of his bretheren. behoolde brother nowe and ſee yow in the fermorye and ſet in your bedde and loe yowre ſtaffe and ſhowys byn here redy. Thanne he ſeyd O howe came we hedyr and whanne. were not we ryght nowe in the chirche to gedyr at matens. Thanne his bretheren told hym that he had be there now ii dayes and to morowe wilbe eſtur daye And whanne he herd this. more grettyr he beganne to wepe and ſeyd. O ſhuld we not bretheren haue worſhypte on good freday owre lordys croſſe And yet we haue not in comonne worſhipte hit Thenne whenne he herd of his bretheren. that owre lordys croſſe was worſhipte the day before. and he might not be cauſe of ſekenes. he ſeyde to hem. Aftyr that I came into the chirche y ſelte no diſeſe But y praye yow that y may go to worſhipe the croſſe. Thanne ther was brought to hym a croſſe of ſeluyr the whiche reuerently he clyppyd to hym. and with coſſis and terys watryd the fete of the croſſe. and vnto the teduſnes of ſome ſtondyng by/ he thankyd owr lord and redemer and the fadyr and the holy gooſte for innumerabulle benefetis. of the whyche he reherſyd mony ſynglerly. for hym ſelfe and vnyuerſally for al holy chirche. and alſo for al degreys and condycyons of alle cryſtyn pepulle and more attente for hys enmyes. yef any there ware or for the enmyes of hys frendys he made meruailous prayers and obſecracyons. And as y ſuppoſe xxx tymes or more he inclynde hys hede doone to the fete of the croſſe with terys and ſobbyng that often tymes his voyce ſefid of prayng Thoes wordys the whiche he made in his ſupplicacions ware ſo redy and prompte and alſo repletyd with grete reſon and hyeneſſe of witte that hit ſemyd rathir he redde hem thanne ſeyde hem. Ho is ſweete ſeyng ſteryd

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mony than that herd hym to weping and deuocyon and euer while we remembre them cauſyn vs to haue a grete inwarde cumpunctyon. and alſo loue and deuocyon to our lord to our bretheren and to alle men And of the grete humylyte and goodnes of oure redemer. he put betwene certen grete thingis at euery ſynguler ſhorte prayer.

¶ Howe he told to one of his bretheren that he louyd famylyarly suche thingys as he had seyn. ¶ vi

THe mene while as the tyme requyryd. hit range to the collacyon and the bretheren the whiche had brought to him the croſſe went thenſe And thenne he ſeyde. Nowe y knowe veryly that this is the holy tyme of eſtur. And for what cauſe he ſeyde ſo. hit ſhalbe declaryd aftyrward. Trewely than bode with hym a certeyn brother that louyd hym famyliarly in holy purpoſe of relygyon and mouyd hym ſum what by a wyſe and a meke inſtans yet beyng holde in a certeyn ſtupour and wondyr of mynde of ſuche thinges that he had ſeyne. bothe of tho thinges the whiche befyll him afore yat he was rapte / and of tho thinges that he had ſeyn ſpiritually in anothir world in al placis And as y haue ſeyde or may ſey. ſynglerly and particularly he tolde and remembrid mony thynges the whiche the forſeid brother that herde him bare hem al in his herte. telling him alſo of tho thinges that he knewe opynly betyd him And ſo aftirward bi leyſer and gret dylygens lernyd and knewe an ordir of euery thing ſynglerly. more opynner and fullyor than he knewe afore. Neuertheles as for al thing that he ſawe in ſoo longe ſpace that is to ſeye ii dayes and ii nightys he wolde not telle to no man. And amonge in hys tellyng he made mencyon of ſome viſyons but anon as he had begonne. ſefid the proces of them And nothir yet for any prayur might be inducyd to telle any more ther of But nethir we at this tyme be ſufficient to telle al thinges the

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whiche ſothely we knewe by his owne ſeyng that he had tolde before to a few perſons of wytneſſe on whois deuocyons he had taken a ſpecyalle truſte. Nethir in any wiſe we may or can reuele and ſhewe ſo opynly the purprite of his viſions nether by writing nether by telling as he coude and didde Alſo amonge other thinges he was aſkid and he hoped to ſcape his ſeknes or ſhulde leue any lenger in this bodely lyfe And then he ſeide I ſhal leue long ynow and of my ſeknes y am fully recoueryd.

¶ How he was desired of his bretheren to take sum mete after so longe a faste. ¶ Ca vii

AHan after this at euyn he was gretly deſired to take ſome mete after ſo longe a faſte And than he ſeyde Settith before vs the bred and a litil hony that was lefte the tothir tyme And whanne hit was ſo done with a ful litil refeccion ther of he brake his faſte Ande ſo he bode waking in prayor and terys til the howre of night that they range to matens Sothely whan the bretheren roſe to matens he went with hem and as he had roſe with our lorde the whiche ſum tyme that ſame howre roſe fro deth and lyfe And ſo came to chirche. not withowte ioyful merueling of them that ſawe him and without ſuſtentacion or helpe of any thing entrid into the quire and ſo he did not a xi monthis before. And there in gret deuocyon and terys bode and contynewid til matens was doon and tyl the reſurreccion of our lorde the whiche yerely in the ſame chirche is wont to be ſhewid vyſybly and howe the angel apperid and ſpake to the wemen at the ſepulture of the victorioſe reſurreccion of ther king and alſo that they ſhulde tel to his diſciplys his glorious reſurreccion and at the laſte til our lord apperyd to his welbelouyd mary mawdelen and named her maria in the figure of a gardner and til the meſſys ware doone and had reſceyuid the holy comyning of criſten men.

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¶ How he tolde to ii of his confessorys a parte of suche thinges as he had seyne. ¶ Ca viii

After this nowe that he had reſceyued oure lordys precyous body ioyful and light he was and brought of his bretheren into the colloke the which ys a place where they may ſpeke to geder and there copynily they came abowte hym deſiring him to tel hem of feche thinges as befylle hym and as he had ſeyn for ther gooſtly edifiyng and comfort For al they vndyrſtode that herde his wordys the day before when he was fully cumme to him ſelfe and ſawe his contynuall weping that by mony thinges grete thingis and meruelus had be ſhewde him. And whan they with grete inſtans aſkid him. he diſſymylyd alle thing a lytyl while At the laſte vnto his ii confeſſorys to whom he was confeſt on ſhrethurſday as hit is ſeyd afore to hem bothe ſeparatly. he told thees thynges the whiche here after be digeſtyd and wreten with grete weping and ſyking the whiche ſum tyme ſeſid him of his telling And ſum thinges he told to hem bothe and ſum thinges onely vnto the thoon / and ſum othir : only to the tothir and that not without a conſyderacion of a certen meke and a good auiſement And this he gon to telle as hit now folowethe.

¶ what was his peticion specially and how a certen person apperyd to him in his slepe. ¶ Ca ix

Othely he ſeyde whan y was laborid as ye ſawe me with greuys and longe wekenes of body and euermore with herte and ſowle y bleſſyd our lorde and thankid him that he wolde white ſafe to chaſte me onworthy in a ſadyrly chaſtment And than al hope put

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aſide as for any recoueryng of bodely helth y began thaugh hit were ſlowly neuertheles y diſpoſed me as y cowde and mighte to make me redy. how y might the ſandy and lyghter ſcape the peynys and ſorows of the world that is to cumme and how y might fynde the reſte of euerlaſtyng life when y ſhuld be callid oute of my body. And when as y remembrid theſe thinges after my power beſely. than after a litil while paſt a thoughte fyl to my mynde that y ſhulde praye our lord god that he wolde white ſafe to reuele and ſhewe to me in ſome maner of wiſe. the ſtate of the worlde that is to come and the condicion of the ſoulys that byn paſt her bodyes after this lyfe and thanne this opynly knowen y might the bettyr vndirſtonde what within ſhorte ſpace as y ſuppoſyd were to be dred. and what y might hope after whanne y ſhuld paſſe fro thys worlde to that worlde and ſo by this to ſtabylle my ſelfe in the drede and loue of god as long as I ſhuld leue in this dowtefulle lyfe. And ſo on a certeyn night in the begynnyng of lente that ys laſte paſt. apperyd to me in my ſlepe a certen worſhipful perſon ſtondyng by me and ſeyng to me. O ſone he ſeyde gret ys thy deuocyon in praying and mekyl is thy perſeuerans wherfore thy contynual prayer and meke demening may not be onſpedeful before the preſens and goodnes of god Neuertheles fro hens forth be of goode conforte and contynew deuoutly in prayur and for more ſtrenght ſeche the helpe of prayers of ſome religious perſons. and yef yow ſo do doutles you ſhalte knowe yat ſone you ſhalte opteyne and gete thy peticion Sothely than he named to me ſome perſons and the namys of ther offices ſeyng this / Knowe wele that mekil yt wille the profete. yef yow maye haue the prayers of ſuche perſons. the whiche the goodnes of god ys wonte right gladly to here. Sende alſo to the monaſtery of nonnys here by. that yow knowyſt wele and namyd hit / beſechyng hem to pray for the. Mekyl god is pleaſid in her holy purpoſe and laudable conuerſacion. wherfore his goodnes gretly fauerth their willes and deſires And whan

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this was ſeyd to me. bothe the ſlepe that y was in and the perſon that ſpake to me went away. Then ſodenly y wakyd and ſtedfaſtly kepte in mynde this vyſyon. and aſſone as y might y deſired the ſame perſons to pray for me / not vttering to them the cauſe wherfore they ſhulde pray for me Than vi wekis paſte. in the night that was nexte afore ſherethurſday as ye can remembre. whan y had taken of yow and of youre felowe diſcyplynys in the chaptur hows. that ys to ſeye vi of yow and vi of him for that day. and v other for the ſexte feriis of lente paſte. fro the whiche y was compellyd that tyme to abſteyne by cauſe of ſekenes ſo grete abundans of grace of terys and ſweteneſſe of herte / y felte me repletyd there in the reſceyuyng of tho diſcyplynys that y can not ſhewe it in telling by no wordys. wherfore the nexte day after hit was to me ful ſwete often tymes to wepe. And than the next nyght after grete ſykynges beyng than the houre to ryſe to matens y fylle in to a pleaſaunt ſlepe.

¶ Howe he was warned in his slepe to worshipe the crosse of oure lord. ¶ Ca x

Othely than as y was a ſlepe y perceyued a voyce. but y wiſt not fro whens hyt came. ſeyng to me in this wyſe. Ariſe vppe and goe in to the chapell. and to the awter that is dedifyed and halowd in the worſchipe of ſeynte laurence and of alle martyres. And there behynd that awter yowe ſhalte fynde a croſſe and an ymage of thy redemer affixed to the ſame croſſe. redemyng the world by hys deth. And that ſame croſſe. mekely and deuowtly go to and kys in remembraunce of thy ſauyur and offir to hym with meke herte. a ſacrifice of prayers knowyng wele. hit to be accept of god. and to the an holſum deuocion. in the whiche yow ſhalte ful abundantly delyte. Than after this y wakyd and with the bretheren y came to the chirche to

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here matens And when the bretheren had begunne matens y mette with a ſenyor that ye knowe wele in the chirche porch and was on of hem that y toke diſciplinis in the night before Than whan y ſaw hym y made a ſigne to hym. to diſcyplyne me in lyke wyſe ageyne as he dyd afore. And ſo lightely we went bothe to gedyr into the chaptur howſe and with one aſſent gladly we came ageyne And there alſo mette with vs another ſenyor in the ſame place where y mette the firſt. to whome y made alſoo a ſigne for to haue a diſciplyne. And he beckid with his hand that y ſhulde tarye a lityl while. Thanne lefte y my bretheren / that y came with to chirche / the whiche were ſekelew ſittyng a parte. and alone y wente forth to the awter that was notyd to me in my ſlepe And whenne y was nygh the awter y put of my ſhowys and knelyd on my kneys apon the pament and ofte tymys inclyned my heed doon to the grownd And ſo went behynde the awter to ſeche the croſſe that y herd of before Trewly y knew not afore in any wiſe by any mannys telling that any croſſe was let doon there Neuertheles y founde hit as hit was tolde me before And anon y was reſoluyd al into terys of deuocyon and lyyng proſtrate al my body ful deuowtly y worſhipte that holy croſſe ſeyng many deuout prayers And than after y cam knelyng on my kneys to the ſame croſſe and aftyr ſeyd lengur deuoute ſupplicacions and thankynges to god / kyſſing oft tymes the fete of the crucyfyxe / and beſily with the terys of my nyes watrid hem.

¶ Howe he ſawe the right ſide of the crucifixe bledyng don to him and the right fote alſo and of the .ii. lightys that apperid there. ¶ xi

THe mene while as y lift vppe my nyes that were ſore of weping to the face of the crucifyxe y felte ſome dropys fallyng to me I putte ther to my fyngerys wele perceyued and knewe by the

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that hit was blode Alſo y behylde the right ſyde of the ymage of oure lordis body and hit wellid oute of blode as a mannys fleſh is wont to blede. whenne hit is cuppid. Trewly the place that y ſawe this in was derke. for hyt was behynde the auter aboute mydnighte. But I ſawe there ii lyghtis ſhynyng at bothe the ſydes of the croſſe. as hit had be ii tapers wele brenning I lookyd fro whens that light ſhulde cumme and y cowde ſee no place fro whens hit came. Trewly than y toke in my hopynne hand: y wote nere how mony dropis of that precious blode and there with diligently y anoyntid my nyes. my neris and my noſe thrillys And at the laſte y put one drope of yat bleſſyd blode in to my lippys and of the grete deſyre and deuocyon of myne herte. y ſwelowd hyt doone And whether y offendyd god in that poynt or no y wote nere The remnand ther of y hild in my hand purpoſyng to haue kept hit. Alſo y behilde and ſawe the right fote of the ſame crucifiye blode Sothely yiſterday whan y was reſtoryd to my ſelfe ageyne and founde no thing of that precious blode in my handys. ſore and gretly y ſorowde and euer ſhal for the loſſe of ſo grete and precious treſowre.

¶ Howe he came in to the chaptur howse and toke diſcyplynys and how he was there rauesht. Ca xvi

Orthermore to ſatiſfye yow y ſhalle nowe telle of other thynges. The. ii. lyghtes that y ſawe ſhynyng abowte the crucyfyxe a fore ſeyde. ſodenly paſte thens. to the ſowthe parte of the awter. Thanne y that was knelyng in the north ſide of the auter: at the right ſide of the crucyfyxe ſeyng hit paſte and gon to the tother ſide folowd after hopyng that y ſhulde ſee ſum ſpiritualle thyng. And whan y came thedir the ſowne of a voyce behynde me of the ſame

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old fadyr that y mette with laſt before in the chirch porch of whom y deſyred to be diſcyplyned and he bade me tary a litil while Than lefte y alle that y ſawe there and y [know] not howe. nether in what wiſe anoon y came in to the chaptur howſe And whan y had ſeyd my *confiteor* as the vſe ys. and he had prayde for me and aſſoyled me with this beneſon. *In nomine patris et filii et ſpiritus ſancti amen.* he gaue me diſciplynys vi. tymes as he didde afore Often tymes y deſired him that y might reherſe my confeſſyon and to take dyſcyplynys of hym. for at euery ſtroke that he gaue me in the ſtydde of ſorowe and peyne. they were turnid to me. an ineſtymable and incredibulle ſwetenes of ioyfull conforte. But he wold geue me no more and ſo y roſe vppe. Sothely thanne he went in his albys and ſate done in the abbotis ſete. that was there in the chaptur hows: And thanne y came and lay proſtrate before hym. aſkyng my *veny* and reherſyd ageyne my *Confiteor* etc. and he ſeyde ouer me *Miſereatur tui omnipotens deus* etc. and ſo aſſoyled me ageyne wyth thys bleſſyng *In nomine patris et filii et ſpiritus ſancti* And whenne he had anſwarde *Amen* Anoon ther came to me a certeyne worſhipful fadyr a ſenyor that had a face and a chere as an angelle. clothid in white brightyr and whittir thanne the ſnowe: The heere of his hedd was whore and his ſtature of medy heyth. He toke me vppe and ſeyde allonly to me theſe wordys. Folowe yow me. Trewly than he hylde me by the right hand ſo ſewerly as ſoftly and ſo clippid my hand in hys.

¶ How he felte hym ſelfe here firſt rapte. ¶ Ca xiii

HEre y felte my ſelfe fyrſt rapte in ſpyryte. Than hys brother that was hys confeſſor to whome he tolde alle theſe thynges afore ſeyde aſkyd hym and ſeyde And trowiſte yet brother that y or the tother

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ſenyor gaue diſcyplynis yat night as thou ſeyſte. or went in to the chaptur howſe in albys Than he wondrede at his aſking and ſeyde. Knowe not ye that this ys trowth that y haue to yow here ſeyde Than ſeyde hys confeſſor ageyne. in no wyſe ther was no ſeche thynges done of vs nether myght be done. for the ordyr wil not that we ſhuld haue gone that tyme of the night in to the chaptur howſe to geue diſcyplynys Than he ſeyd to hym: Dowtheles y had went hether to. that tho diſcyplynys and other thynges had be done of yow to me Ful wele y knowe withowtyn dowte. that y reſceyued thoes diſcyplynys aboue reherſyd in the chaptur howſe: of men that ſhewed yowr perſons and liknes wakyngly and bodely and wyth hole mynde for y felte and herde the ſtrokys of hem and alſo y wele vndyrſtode and dyſcernyd the voyce of them that prayde for me and aſſoyled me: as y ſhulde haue knowe of you bothe Trewly the firſt night when y went owte of the chaptur hows y thought to haue byddyn ther in the ſame place tyl the mornyng in the grete gladnes of herte and deuocyon that y had reſceyued there but y was ſum what troubulde and diſeſyd by the noyſe of the couent when they went oute of the chirche after matens And leſt y ſhulde haue ben reprouyd of prefumpcion / yef y had taride there al night y wente with oure bretheren home to oure bedde And whenne y went out of the chaptur hows y mette with brother marten And that night bode y waking in grete lightneſſe of ſowle / tyl matens of the next nyghte Thanne the next night after when y was at matens aboute the begynnyng of the thirde nocturne y was callid fro the awter where as y was praying with a ſowne made lyke as a man hadde ſmytte the ſtony pament wyth his fote and ſo went in to the chaptur howſe. Alſoo hyt was the ſame owre / in the whiche the laſte nyghte. at the laſte tyme we went thedyr for the ſame cauſe. And alle other thynges lyke as y haue told yow befylle me. Thys onely y canne not remembre in any wiſe howe y came at the

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laſte tyme fro the chapel that y was inne to the chaptur hows. For withowte a ſtaffe y myght not goe thedyr: and abowte the ſacrarye of the ſame auter y knowe wele y leſt my ſelfe And howe y paſte ouer the waye that lyth betwene the chaptur hows. and the place that y was in. and alſo the lettynges of gricis and other obſtaclis iiii or v y can not remembre For when y was cumme to my ſelfe ageyne. thoes thinges the whiche y had experiens of bodely about the awter and the croſſe. ware ſo freſſh in my mynde that I wende y had be founde rather there than in the chaptur howſe And this he tolde of tho thingis aboue reherſid.

¶ Adigression.

¶ How as touching tho perſons of whom he was brought in to the chaptur hous and to whome he ſeyd [h]is *confiteor* the whiche prayde for him aſſoylyd him and gaue him alſo diſciplynys in the liknes of his own bretheren and he knew no nothir wiſe that time but they had be his bretheren. they were douteles holy angellys that ſo apperyd and dyd to him by the wille of god And as towching that worſhipfull olde fadyr whois face was like an angel and hys clothing whittir than the ſnowe. that toke hym by the hand when he lay proſtrate in the chaptur hous and ſeyde to him folow thow me: was the holy and bleſſid biſhoppe ſente Nicholas whome ſpecially he louid and worſhipte dayly as hit ſhalle be aftirward more opynnor declarid And nowe after this adigreſſion go we ageyne to the narracion.

¶ Howe this monke was rapte and foloude his leder sent Nicholas. Ca xiiij

Gladly than ſeide this monke wente y with that worſhipfull olde fader the whiche by commandement of moth and leding of hande had take me vp to be a felow with him of his wey. and al the while that y

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lay deſtitute of my bodily wittis. we went bothe to geder hande in hande Sothly this was fro mydnight of ſherethurſday the whiche endith in the mornyng of good fredaye in whiche time y was rauyſhte in ſpirite as y laye in the chaptur hows tyl the euetyde of ſaturday foloyng. in the whiche euetyde as ye ſawe y was put oute fro that ſecrete reſte and ſpiritualle ſightis that y had before to thys opyn and worldly conuerſacion.

¶ How sent Nicholas brought this monke to the first place of peynes. ¶ Ca xb

HEnne went we yeſtewarde by a pleyn weye in a right path til we came to a certen regyon. that was ful wyde and brode and ouer horabulle and gaſtfull in ſight. fowle and myry of thicke cley Trewly there we ſawe an infenyte nombre of men and wemen that no man might nombre putforth to the gretnes of dyuers and inenarrabulle peynes There was a company innumerabulle of men and women of euery condicion of euery profeſſion and of euery ordyr There were the doers of al ſynnys ordente to dyuers kyndes of peynes after the diuerſite of ſynnes and qualite of perſons I herde and ſawe bi the opyn and brode ſpace of that filde whois endys no ye might ſee. the wrechid companyes of men and women ouer wrechidfuli bounden to gedyr flockemel. in ther equalyte of ſynnys and in likeneſſe of profeſſion equaly to ſoffyr and like wiſe to crye in here grete and greuys peynes And who ſum euer y ſawe there to be made redy in that peynefull place to heuyn warde opynly y knewe and vndyrſtode. for what ſynnes they were ponyſht and the kynde of the ſynne and the meſure and qualite of ther ſatiffaccion. the whiche they deſeruyd owther by contricion and co[n]feſſion of her offenſis. or by the remediis and helpinges of othir benefetis done for hem

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Trewly al tho that y ſawe put there ſum what y knewe hem confortyd for the hope of euerlaſting bliſſe the which they hopid ſum tyme to cum to And ſome y ſawe paciently ſofyrre right grete peynes and for the gode werkys the whiche they had done of ther conſciens. that was reſeruyd and putte vppe in mede for them and alſo for the grete truſt that they had to haue euerlaſting bliſſe euermore countid lygh[t]ly in her ſowle the horrabulle peynes that they bare Treuly they wepte and ſorowde and cryed oute / for greſe of peinys and amonge this as they went forth farthir euermore her peynys were leſſid and to hem more eſyur Alſo y behilde mony of them that ſodenly ſcapyd out of the place that they were torment in and ſander haſtid hem ſelfe thanne other. to go the weye that was before hem. But anone fro benethe lyke as the grownde hadde be broken. ther brake vppe a flame of fier that inuoluyd hem and the deuyls yat mette with hem. ſore bete hem with ſcorgis and forkis and other dyuers kyndes of tormentyng. and ſoo ageyne retourned apon hem alle her wodeneſſe. Neuertheles they beyng ſo betyn and brokyn and inwardly brent yet they ſcapyd ageyne and in lyke condicion as hit is ſeyd afore. the ferther they went / the leſſur wes ther peynys and the yeſyur Sothely in this paſſage ſome did gretely profet. ſome but lytyl and ſome al moſte neuer a dele. To ſome ther goyng was no profetyng but a myſerabulle fayling / for they went fro ful cruel peynes to wers And eche of them aftyr ther olde merytys and deſeruynges. owthir were holpe in her weye or lettyd or els releuyd and that was by the preſent benefetys done and ſhewyd for hem of their frendys in this world. Sothely thoes thynges the whiche y conſeyued in mynde. or was enfourmed and taught by comyning and ſpekyng with ſome of them there. anone aftyr y wille opynly ſhewe hem as hit is benethe in this preſent wryting declared.

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¶ Of the grete diuersitees of peynes. ¶ Ca xvi

INfynyte kyndes and diuerſytees of peynys where there that y ſawe Some of hem were roſtyd at the fyre Some were fryed in a panne / Some were alſo raſyd with ſyry naylys vnto the bonys and to the lowſing of her ioyntys Some were ſoden in bathis of pyche and brymſtonne with an horabul ſtenche and other thingis melted by heete as ledde braſſe and other dyuers metellys And ſome were gnawyn with the venummys teth of wondyrfull wormys. Some alſo were caſte done thicke on arowe and ſmyt throw with ſharpe ſtakys and palys who ys endys were alle fyrye And whyle ſome were hangyn on galows. odyr were alto drawyn wyth hokys and ſome were betyn ſore wyth ſcurgys. and ſo in hard example they were al to toryn. Trewly of tho perſons mony were biſſhoppis and abbotys and other were of other dignitees. Sothely ſome flowryd in proſperite in the ſpyrytualte. Some in the temporalte and ſome in relygyon: the whiche were ſeyn poniſht in dowbulle ſorowe aboue other perſons. For y ſawe them that were clerkys / Monkys / Noonys / laymen and lay wemen ſo mekyl leſſe ordende and put to peynys howe mekyl the leſſe they had before of worldely dygnyte and proſperyte. In trowthe y ſawe hem greuyd in a more ſpecyal bittirneſſe of peynys aboue other. the whyche y knewe in my tyme were Iugys and Prelatys of other. And by cauſe hyt ys ouer longe to telle ſinglerly of euery perſone: what they ſoffryd and wherfore they ſoffryd. ſome thynges y wylle gedur to gedur. of ſome certeyn perſons what they ſofryd afore ther dethe and after ther dethe. For that was opyn to me of euery perſon Neuertheleſſe there ys no mannys tonge that may ſuffycyently telle the lyghtyſt peynys of that place nethyr by eſtymacyon conceue hym in mynde. Alſo the dyuerſyte and multyplycyte of peynys. to the whiche they be caſte vndyr /

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euer amonge fro one to a nother veryly y knowlege no man may noumbre. I take god to wytneſſe. that and there were any man. the whiche had done to me: or to my frendys alle the hurtys and iniuriis. that may be done of any man in thys lyfe or ellys he had flayne vs y ſey and y had ſo grete an enmy put into peynys that y ſawe there to be torment long tyme a thouſand tymes and hit were poſſybylle y wolde ſofyr temporal dethe for hys delyuerans. For alle thing ther ben ſo peynfull of ſorowe and anguyſſhe byttyrnes and wrechydnes that they excede meſure and mode. let vs nowe that be it in this worlde alyue ſee and conſidere by this how gretely we ought to geue vs in chayſtyng oure wekyd condycyons and to amende oure leuyng and alſo how mekyl we ſchulde labur to exercyſe vs to kepe the commawndementys of god and to do good werkys by the whyche and the mercy of god we may deſerue to be delyuerd afore of ſo grete euyllys. And alſo that owre dere frendys as fadyr and moder ſyſtyr and broder and othyr that were ſum tyme owre louers ther ſore ponyſht for her offencys myght be delyuerd the ſoner fro thens by good dedys and werkys of mercy and pety deuowtly done of vs for ther redempcion and helpyng And afore yere y make any ſpecial mencion by wrytyng of the ſore peynys and tormentys of ſum perſons that y ſownde and knew ther and they alſo knew me y wyl ſchortly wryte yn here the placys of peynys that y behelde as y went abowte wyth heuy compaſſion aftyr we were paſte the fyrſt peynful place and region Sothly to owre ſemyng the lengthe of thys fyrſte place afore ſeyde was on goyngable. but we that ys to ſeye my leder and y went on to the ſyde ageynſte hyt as we dyd othyr peynful cooſtys of tormentys but amonge them we came not how be hyt as hyt ſemyd to me we myghte haue done wythowt any fere or hurte or harme.

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¶ Of the secunde place of purgatory. ¶ Ca xbij

THerfore after that we were paſte the firſte place of purgatorye we came to the ſeconde place of purgatorye and tormentys in the whyche was an hye hylle vppe al mooſte to the clowdys and was deuyded fro the forſeyde fyrſte place of purgatorye. And thenne lyghtely and ſwyftely we wente on thys ſame hye hylle. And there was vndyr the farthyr ſyde of thys hylle a full depe valeye and a derke. ſet with bocis and brackys on euery ſyde hangyng owte who ys lenthe no man myght ſee. And in the lower parte of the ſeyde valeye was a full brode ponde of horrabull blake watyr. And owte of that ſame fowle ponde byſyly brake a myſte of an indycybylle ſtenche. Trewely the toon ſyde of that ſame hye hylle whyche hangyd toward the ponde caſte oute fro hym an horrabulle brennyng fyre vppe on to the heuyn. And alſoo on tothyr ſyde of the forſeyde hye hylle was ſo grete and ineſtymable coolde that ys to ſeye of ſnowe and Hayle wyth many other cruell ſtormys that me thowghte and ſemyd that y ſawe no thyng ſo peynefull and cruel as yat colde was The lenthe of that valey afore ſeyde and bothe the ſydys of the hylle the whiche had in hem that horabulle fyre and coold was ſo full of ſowlys. as hyues ſwarmyn ful of bees To the whyche ſowlys thys was a comynne and a generalle tormente that nowe they were drownd in the forſeyde ponde and fro thens takyn vppe and caſte in to fiere. and ſo at the laſte they ware bore vppe an hy by the grete vyolente flamys of fier as ſparclys byn of a brennyng fornece. and ſo lette down on the tother ſyde of the hylle to the horrabulle coolde of ſnowe hayle and ſharpeneſſe of ſtormys and afterward caſte downe hedlonge in to the greuys ſtenche of the ponde aboue ſeyde and ageyne takyn vp and caſte in to the brennyng fier. And ſome of hem were lengur ponyſht in fier thenne other and ſome in coolde And ſome ware taryde

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lengur in the greuys ſtenche of the ponde. than other. And ſome y ſawe ware bounde and compreſſid in the myddys of flamys of fier that meruelous hit is to ſpeke. and as grapys be compreſſyd in a preſſure. Trewely the condicion of al that ware there torment and peynde in that ſecunde place was this. Alle the ſpace of the ponde aboue ſeyde. they were compellyd to goe throwe. fro the begynning to the endyng. for to fulfylle her purgacion. Neuertheleſſe ful grete and monyfold was the diſtinccyon and dyuerſyte of her peynys and tormentys. For ſome had lighter ponyſhment than ſome. and ſome was grauntyd a more ſwyfter paſſage thens. then to ſome other and that was for the qualite of her merytys and deſeruingys afore done and alſo for the quantitie of ſuffragys and helpys done of her frendys for hem after her dethe. And they that were of grettur offenſys and ſynnis and ſeldyn or ſlowly holpyn longe tyme and ſore were holdyn in peynys. And ſothely the more nere they al came to the ende of the place the more yeſyor and ſoftyr waxed their peynys. The moſte cruell peynys were in the begynnyng howe be hit as y ſeyde afore not al equaly Sothely the peynys and tormentys of thys ſeconde place were mekyl more harder and ſcharper than the peynys and tormentys that we ſawe in the fyrſte place. wherſore hyt was ſo that mony that ware yn the ſecunde place ware ſorer ponyſht than they that ware yn the fyrſt place. Here trewly ſownde y and knew mony mo ſome tyme of myne acquentans than y dyd yn the firſt place. Not wythſtondyng yn bothe the placys y ſpake with ſome. The meſure of ther ſtatur apperyd not ſufficiently as y knew hem before yn thys worlde. For the ſtature and forme of ſome of them was as hyt had be leſſyd or thynnyde by tormentys. And ſome had lefte no thyng of their quantite. Neuertheles thys dyuerſiteys of her ſhappys yn no thyng lettyd my knowlege. For ther knowlege was to me ſo prompte ſo redy and ſo opyn as hyt was that tyme when they leuyd wyth vs yn thys worlde.

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¶ how sent margaret delyuered a sowle of a synful woman fro the deuyls. ¶ Ca xviij

HEre nowe hit lykyth me to telle a certen fayre dede and werke of grete pete and mercye the whiche that tyme was to me a beholdyng of heuynes and alſo of conſolacion the whyche may be to alle the worlde a nobylle document and techyng why the peple ſchulde haue god and hys holy ſeyntys bothe of men and wemen in worſchuppe and in reuerence. Truly whyle y behylde meruelyng thoo thyngys aboue ſeyde and mony other And hylde long talkyng there wyth hem that y knewe before y harde a ferre a grete noyſe and a crye as hit had be theuys that had takyn a pray or elſe as they had ouer cum their ennemy with fowle mockys and ſcornys. and loe after that noyſe and creye folowde a curſyd companye of wyckyd ſpyrytys and a myghty ledyng with hem anone as they hopyde to helle a ſoule of a woman late departyd fro her body. O good god what peynys and tormentys tho cruell enmyes leyde apon her. And the more they knewe her withoute helpe the more wodder were they on her. what man heryng euer wolde beleue to any creature tellyng how tho wekyd ſpyrytys and tyrandys of the deuylle caſtyd that ſoule amonge hem. as a tenyſe balle wyth fyrye inſtrumentys now fro on to another. But hoo may in any wyſe telle or ſchewe to any man beleuyng howe her mawe and inwarde bowellys were ſmytte thorowe wyth the fyrye dartys of tho cruell tormentours. And as god ys my wytnes y behylde and ſawe her ſofyrre ſo grete and horrabulle peynys and tormentys verely as they leyde hem on her cruelly Nowther theſe thyngys ware vnto my ſyghte as naturaly a man ſeyth with bodely yes that ys to ſaye the vtwarde peynys that a man ſofryth yn bodye. but alſo what they felte ynwardly good or euylle and with what heuyneſſe or wyth what gladnes they were ſmytte

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wythinforthe in her ſowllys alle was to me that tyme playne and opyn So therfore thys vnhappy ſowle what for the preſente ſorowe or dolour that ſche ſofryd and hadde and the fere of euerlaſtyng dampnacyon. was in grete anguys and ſorowe of peynys and tormentys. For there was no hope that confortyd her to ſcape deſolate and deſtytute of alle helpe and ſocoure O byttyrneſſe of alle bytterneſſe mooſte byttyrſte whome no truſte or helpe releuyth or helpyth and deſperacyon of the ende encreſythe. The daye before ſhe lefte her mortalle body in the whyche ſche leuyd ſtrompetly and vycyuſly and nowe ſche ys keuerd wyth the veſture of ſchame and vellonye. And wyth yn ſche ys byttyn wyth the conſcyens of ſchameful dedys done wyckydlye and wythoutforth ſche ys mouyd wyth mockyng and ſcornyng of deuelys heuely. Sothely ſche felte thanne in her fulfylled the wordys of the holy man Iob ſeying thys wyſe of ſuche perſons. *Ducunt in bonis dies ſuos et in puncto ad inferna deſcendunt.* That ys to ſeye they lede her days in goodys after their pleſure and in the twynkeling of an ye they falle done to helle Therfore while thys onhappy ſowle by the vyctoryſe pompys of her enmyes was goyng to be broughte into helle for the ſynne and onleful luſtys of her body. Loe ſondenly anon came done an hye fro heuyn a gret lyght by the whyche bryghtnes and bemys. the forſeyde wykyd ſpiritys and minyſtrys of the deuyl. ware dullyd and made onmyghty and fyl done to the gronde wyth the ſowle that they had Sothly than yn the ſame lyght came done a multitude of virgenys ſchynyng yn clothys. whyte as the ſnow and ſette abowte wyth golde and precius ſtonys. the grace and ioy that was yn the beholdyng of her facys and chere y make no menſion of for hyt was ſo gret and yneſtymable that y can not remembre my ſelfe that ſaw hyt. how y myght wordly ſpeke of hyt. Amonge the whyche on that was mooſte feyryſte wele y knewe and ſeche was the bleſſyd virgynne and martir ſent margaret. And anon as the forſeid ſowle ſaw her

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the whiche was more thrall for her ſynnys than of the deuyllys beganne myſerably to crye and ſeyde. O bleſſyd and precius ſpowſe of cryſte haue mercy on me and helpe me that for myn nowne propyr ſynnys am yn deſperacyon and ryghtfully put to peynys and tormente. I knowlege and verely knowlege that yn al my lyfe y dyſpyſyd the commawndementys of god and gaue my body to al onclene leuyng. And nothyr god. ne any of hys ſentys of men or wemen that y louyd affectualy or dyd any worſhippe to hem yn dede. The only of the nowmbre of the holy ſentis yn heuin euer more hertely y haue louyd and euery ſaturday of myn own goodys afore thine auter y offerde vppe candelys And the cuſtome of my fowle leuyng now late. beyng hoolle of my mynde and body for thy loue and worſhippe vtwardly y lefte I beleuyd alſo that by the remedy of confeſſion al my ſynnys hade be weſhte awey. But alas for ſorowe my confeſſion was not ſufficient to weſhte and do awey ſo gret and ſo mony fowle ſynnys and olde by cauſe y lackyd before the feruor of contricion and dyd not for my ſynnys euynworthy penans. Therfor my ſynnys cleuyn faſt to me not yet forgeuyn the whiche y ſlowthyd too wype awey by goo[d] werkys. Loe ther fore my lady and my ſwetnes and conforte ſchalle my yyſtys of deuocyons peryſhe the whyche y haue done feytfully to the and ſchalle y thys peryſhe nowe alſo not only to my ſelfe but alſo to the to whome only y haue ſtudyd beſely and thowght not for to peryſhe and now y peryſhe to my ſelfe and to al thyngys Theſe thyngys and many othyr yn thys wyſe ſche ſeyde wyth ſore and byttur wepyng and crying more than a man may beleue. For y take god to recorde and to my wytnes that y ſaw the terys breke owte of her yes as they hade be hayle ſtonys. And thys whyle ſche ſorowde the glorius virgyn and martyr ſent margaret turnyd her to to her ſelows virgyns that were there wyth her and ſeyde O ſche ſeyde ye moſte ſwete ſyſters ye ſee now the perelle of thys woman ſum tyme my ſeruant and

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ye knew a[l]ſo the ynportune malice of the deuyls the whyche pretendyn by mony weys of reſon to haue her to hem. And therfore let vs now do that thyng the whiche only ys lefte of remedy and helpe for her. Pray we now to the euerlaſtyng iuge and meke redemer that he the whyche al thing may doo wille wyth ſaue as he knowyth beſte. of hys goodnes. and at owre deſyre ſum what to helpe thys wrechyd ſowle. ſum tyme redemyd by hys precius blode fro the cruelle power and venummys tethe. of theſe wekyd ſpiritys. And whan thys bleſſyd virgyn and martyr ſent margaret had ſeide theſe wordys anone whytowtyn and taryng. al thoo virgyns bowde downe to the grownd on her kneys and lyftyd vppe her handys prayng ſor that ſynful woman to her ynmortalle ſpowſe. owre bleſſyd lorde and ſauyur iheſu cryſt. And anon as they had of god ther peticion grantyd they roſe vppe togedyr fro preyer Than anone thys bleſſyd virgyn ſeynt margaret wyth ſtabylle contynawnſe of face and ſowle gaſtfulle and thretyng the wekyd ſpiritys came nere and made of her ſleue a maner of a ſchorge and lyfte hyt vppe as ſche wolde haue ſmitte hem Then they anon as hyt had be flyes yn a whyrle wynde fleyd away hethur and thedur leuyng alone her bownde ſowle. and ſodenly yat yn the farthir ſyde apperyd a dyke ful of boylyng watyr vppe to the brymmys Therfore yn thys dyke y ſawe her put yn And then ſeyde to her that bleſſyd and mercyfulle helper ſent margaret Here now thow muſte fulfylle they penanſe the whiche thow ſchuldyſt haue done before yn they lyfe. and by my prayur thow ſchalt haue mekylle helpe and releuyng of thy peynys. and aftyrwarde when thy ſynnys be fully purgyd and clenſyd by me thow ſchalt be admytted to reſerue euerlaſtyng ioye and bliſſe Treuly hit can not be ſeyde howe ioifully this ſynful woman toke tho wordys ſeyde to her in the whiche ſche knewe an ende of her due penanſe and afterward myght fele the goodnes and mercy of god So than thys vyctoryoſe dede done yat glorious ſight of vyrgynys aſcendyt vppe to heuyn.

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¶ How a goldsmyth was saued by sent Nycholas. ¶ Ca xix

HEre now folowyth alſo another like myracle of ful grete mercy and pety of the excellent might and poure of the bleſſyd byſhope ſent nycholas Therfore now y wille telle a nobyl dede and werke late done in a certen ſeruant of his the whiche not longe a go welle y knewe and famylyarly louyd for ſome gode thingys yat was ſeyne of him the whiche therfore the more gladlyur y wiltelle. for this man that y nowe ſpeke of the whiche by his occupacion was a goldſmith told and declaryd to me firſt the merite and the name of my leder with whome y went hande in hande. and thaugh y beſeyn here now ſum what to breke out for the order of the narracion be cauſe y ſeyde before that ere y made any mencyon of the tormentis and peynys of any perſons ſpecially Firſt y wulde ſhortly telle of the peynful placys that were ſchewyd to me But let that be takyn of tho perſons the whiche afterward y wille opinly declare to the profet of hem yat lyſte to here or rede this reuelacion. Therfor as y ſuppoſe ye remembre how a certen perſon a goldſmith and a cytſon of this place was haſtly preuent of dethe and ſodenly dyed. Of whom alſo hyt was opynly noyſyd that hyt ſo befylle hym for ouer mekylle drynkyng wyne. And therfore how myght a man ſey to whome thys man ſchulde be ſortyd but amonge them that ſent iohan the apoſtylle ſpecially ſpekyth yn hys pyſtylle. *Eſt peccatum ad mortem. non pro illo dico vt oret quis.* That ys to ſey. Ther ys ſynne contynewde vn to dethe y ſey no man pray for hym that contynewyth hys ſynne to hys dethe who ſo abſolute may be ſeyde that contynewyth hys ſynne to hys dethe. as he that contynewyth yn dedly ſynne and ſo leſyth lyfe and takyth dethe. Sothly thys man bode not only yn the ſynne of dronkynnes to hys dethe but alſo he ſylle

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yn to dethe doyng that ſame ſynne the whiche ys the ſeede and cauſe of al euylle. And as a certen wyſe man ſeith dronkinnes excuſith no viſe Therfore thys man whoys ſine and pelle we ſpeke of now yat hyt ſchulde be feryd and dredde yn hys wolde days was ouer prone and redy to dronkenes for the laſt thre days yat euer he ſaw in thys worlde he continewyde dayly almoſte yn the ſame ſynne And yf y had know for certen a day before yat he had dyed of ſeche a cauſe as hit ys aforeſeyde what ſchulde y thynke or fele of hym more worthior than not for to pray for him. lefte [leſte?] my prayur before the ryghtwes iuge ſchulde be voide and no thing helpyng hym Neuertheles y vſyd to pray for hym thawghe yt ware ſlowly. not verely certifide of ſo ſoroful a ſame and happe Sothely hyt was ſo. by the prouiſion of god that thys goldeſmyth was in the ſecunde place of peynys. and alſo y ſawe and behylde hym by me. whome anone y knewe and gretely meruelde. ſeyng hym afore mony other that y behylde. in goode hope and lyghtly ſofryng hys peynys. Trewly thanne my leder lokyd on me howe ſtidfaſtly y behylde hym and aſkyd me and y knew hym And y ſeyde ful wele. Than he ſeyde. and yow knowe hym. ſpeke to hym Sothly then this goldſmyth lokid on vs bothe: and knowing vs wyth an enarrabulle geſtur and behauing of gladnes ioyde to my leder and with bothe his handys ſpred opyn ofte bowde done al hys body worſhippyng and greting hym with innumerable thankys for hys benefetys and goodnes ſhewyd to hym And the mene whyle y ſalute hym. and he ioyfully ſalute me ageyne. Than y enqueryd of hym how hit was. that ſo ſone he was paſte the horable peynys. the whiche y knewe by his ſighte he had ſofryd Then he anſwarde this

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¶ Here thys monke knewe fyrst that sente Nicholas was hys leder. ¶ Ca xx

MY dere frynde he seyde. al ye to gedur in the worlde haue me as loste and dampde not knowyng the goodnes and mercy here of my presēt lorde sente Nicholas. the whiche had not sofrid me an onhappy and an onprofetable seruaunt of his to be dampde and loste euerlastyngly. Than seyde y to hym. Trewly as thou seyste. alle we that ware thy frendys sorowde that thou dideste so sodenly and gretly abashyd ynwardly supposyng verely that thow hadyste be dampde. and by cause also thow hadyste no helpe ne remedy by fore they dethe of the holy sacramentys of the chyrche. Sothly by cause y synde the othyr wyse than we wende y am glade and sayne y wolde here how and yn what wyse thow deydyst so and scapydyste eternal damnapcion Thanne he seyde. Gladly what sum euer thow desyre y wylle the telle.

¶ How the same goldsmyth tolde the monke yn purgatory how he dyed sodenly and yet was sauyd ¶ Capitulum. .xxi

YE knew wele how y dysposyd me yn my leuynge whan y was yn the worlde as thoo thingys that were opyn to mannys syghte. Also y contynwyde yn the fowle synne of dronkynnes. vn to my last ende. of an euyl custome. Neuertheles hyt was not my wylle. For gretly hyt dyspleasyd me and mekyl y sorowyde that y kowde not leue that vyse. Sothly oftyn tymes y rose ageynst my selfe sewurly purposyng. to leue and caste awey the fowle vyse of dronkynnes that y was wholde yn. But anon what for the luste of drynkyng and the importunyte of feleshyppe that y dranke with

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y was conſtraynde to drynke aftyr the meſure of myne olde cuſtome, wherby y was ouer cumme. and drawyn ageyne bonde yn to luſte and cuſtome of the ſame ſinne. that was yn mine owne onmeſerabulle taking and appetite Treuly amonge this by the mercy of god the whiche wylle that no man peryſh yn my moſte bleſſyd lorde ſent Nycholas whome now ye folowe graciuſly and preſently. and whoys pareſhon alſo y was. ſeche deuocion y had to hym. that for any occaſion y neuer lefte but what ſum euer y myght do to his worſchippe y dyd hyt ful deuowtly And how mekyl euer y gaue me towarde euyn to dronkynnes y vſyd euer more to be at matens. for anon as they range y wulde be ther. and oftyn tymes afore the paryſh pryſte. Alſo y fownde contynwaly a lampe of myne owne coſte. yn ſent Nycholas chapelle And thoo thyngys that were neceſſarye to the ornamentys of alle the chyrche. as yȝ lyghtys or any othyr thyngys. y wolde dylygently orden therfore. as y had be hys famylyar ſeruante and mawncypylle And wher y had not ſufficyent of myn owne goodys to do hyt y wolde moue othyr of the paryſh to helpe as hyt ſemyd nedefulle Sothly the yyſtys [gyftys?] that men or wemen gaue. y toke hem. and to be hon[our]able vſus. ful treuly y ſpende hem. Alſo twyes yn the yere that ys at criſtynmas and at eſtyr wolde clene confeſſe me of al my ſynnys as wele as y bowde to owre paryſh pryſte. takyng penanſe for hem and yn parte y dyd fulfille hem diligently Treuly y dyd not obſerue and kepe tho thingys that y was commaundyd of my goſtely fathyr. for oftyn tymes y lefte ſum thyngys that y ſchulde haue doo and thoo thingys that y ſchulde haue beware of. And of the commawndement of my goſtely fadyr y faſtyd the dayes of aduent as y dyd the lent ſeſyne. To the whyche dayes of aduent. y addyd of myne owne fre wylle. as mony dayes afore aduente as wold make vppe the noumbre of the dayes of lente And ſo on cryſtenmas daye y wold be hoſylde and reſceyue the holy ſacrament of owre lordys precious body and blode. But alaſſe for ſorowe

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when that y ſhuld haue be / that holy dayes of owre lordys byrthe. more holyur and deuowtur in my lyuyng then other tymes. y turnyd me contrary vnto other werkys and beſyneſſes of a worldly cuſtome. wherfore hyt happyd vnto me alſo in myne laſte ende that the wekyd angelle of that deuyl Sathanas. the whyche ys cauſer and kendler of alle euyl ſcornyd me. And alſo he hadde browghte pleſaunte worde and tytyngys of my dampnacyon to hys father the deuyl. yeffe the mercye and goodnes of my lorde ſente Nycholas had not wythſtonde hym therfore euermore to hym be thankyngys of al his trew ſeruawntys. for my delyueraunce. for he had lowſyd and delyueryd me. And as ryghtweſly as y was to be dampde and cruelly to be ponyſhte as mekely and as mercyfully he hath noryſhte and kept me: Sothely on cryſtynmas daye after that y had reſceyuyd the good lorde that y can not remembre withowte grete horror and heuynes. y was drawyn of an euyl cuſtome as y ſeyd afore by ouermoche drynkyng the ſame daye in to dronkynneſſe ageyne to the grete iniurye and ronge of ſeche a lorde whome y had reſceyuyd a lytyll before in to my ſowle And on the morow y wente to chyrche as y vſid to do ſore waylyng the ſowle vice the whiche y dyde the daye before purpoſyng to be ware of hyt and to do no more / but hit was as voyde and vayne For by the occaſion that y had of drinkyng and the deuylys ſteryng me therto / y was deſtitute and loſte the ſtabulnes of vertu and the mighty purpos of ſoburnes that y had conceuyd: and ſo y fulfilde not my purpoſe in dede. but ſowle as y dyd yyſterdaye ſo y dyd to daye and by delectacion of ouer mekyl drynkyng fyl downe agayne to dronkinnes. Sothely the next daye after folowyng the whiche ys the thirde daye after cryſtynmas daye I lefte not myne olde cuſtome of drinkyng. wherby y had loſte the vertu of ſoburnes and all my wyttys alſo. Thenne whenne hit was derke nyghte y went oute of the place where y dranke / and came home and wente to bed as y was clothyd and ſchod and a lytyl y ſlepte And anone y

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woke and wold haue reſyn and ſeyd as y had wente that then yt had ronge to matens But my wyfe told me nay and ſo y layde my downe ageyne. Trewly thanne fyrſt y toke a ſlepe and anone after y toke my dethe And howe y felte deth ſodenly cumme apone me y wille telle yow. A certen deuyl that tempted and ſteryd me to the vyce of dronkynnes thowghte to hym ſelfe that and y deyed in ſeche a perylle whytowte any contradiccion he wolde me drawe to hell preſumyng alſo to haue thenne power on me to doo what ſomme euer he wolde. for myne obedyens and conſentyng in that vyce to hym But ageyne full mekyl he drede. leſte by the merytys of my patron ſent Nicholas. y ſchulde any tyme preuayle agenſt him by amendement of my lyuyng: yf y lyued any lengur and ſo by hys preſumptuous power cruelly me ſtrangulde. Trewly y felte him like an owle goo in to my mowthe the whiche oftyn tymes ful euylle y opynd to drynke and ſo thorowe my throte flyly came downe to my harte. And anone y knewe that hit was the deuil. Notwithſtondyng y was yet myndfull of the mercijs of god and alſo of myne owne wrechydnes and with ſtabulle purpoſe vowyd in my mynde to god that y wold purely and holy confeſſe me of alle my ſynnys. and vtwardly for euer forſake the wyfe of dronkennes And to this y called as inwardly as y kowde. on ſent Nicholas to be my borowe. Sothely to this auyſement onnethe was graunted me the ſpace of a moment. Trewely thanne the wekyd ſpiryte ſate downe anone apon my herte. and clypte hyt wyth hys curſyd armys on euery ſyde. Alſo he drew out of his mowthe an horrable voment of venyne and caſte hit al abrode and ſo in the ſpace of a twynbelyng of an ye he expellyd and caſte me oute of my bodye And anone after that y was hade forthe thorowe darke placys by the cruelle and incredible wodnes of wykyd ſpirytys the whiche al to bete me diſcerpte me ſtekyd me drewe me and al to brend me and caryed me with them y wot not wheder / but as they wolde to euerlaſting tormentys. Than

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anone my moſte meke and dere aduocatour ſeynt Nicholas to whome y called with all myne herte at my laſte ende. and whome euer in my lyfe y haue worſchipte thawghe y were a ſynner. came thanne and mightily toke and deliueryd me oute of her handys. and here hath ſette me in this place of purgatorye for my purgacion. And howe be yt that y ſofre here ſore and harde peynys y cownte hit lightly whyle y haue no drede of the wekyd ſpyrytys and alſo that her tyranny and importable cruelnes ys ſeſyd and gone fro me / And ſothely after this for certeyn y am and truſte to haue reſte and euerlaſtyng ioye be my lorde ſent Nicholas And nowe alſo and euermore / ſen the tyme that y was put here to this peynys by the whiche whenne y ame ouer ſore greuyd and diſeſyd yet by hys meke and moſte meke and bleſſyd viſitacyon. y am wel confortid and releuyd ageyne In my graſte [craſte?] alſo by the whiche y gate to me and to myn owre leuyng in the world often tymes in my beginnyng y begylde and dyſceyued the pepulle for the fere of pouerte And now for that y am ful bitturly ponyſhte. and the todyr daye before mekyl more harder therffore y ſofryd peynes Trewly often tyme y haue ben caſte downe hed longe into a grete hepe of brennyning money amonge the whiche y brente ful intolerably. And tho fyrye penſys y was compellyd to deuoure with an opyn mowthe that y felte alle my bowellys to brenne in me And hethir to often times y am compellyd to telle hem and of the towchyng of hem myne handys and fyngers ben ſore peynde. Alſo by ouer grete brennyng and hete of thirſt my inward bowels with herte throwte and chekys waxen wan and beſyly begynne to fayle Theſe and many other thinges y herde of hym as opynly as hit might be told of any man leuyng yn hys bodye.

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¶ Howe the goldsmyth also tolde to the monke a remedye agenst sodeu deth. ¶ Ca xxii

Vm thynge ther is the whiche he tolde me amonge other that y wyl not hyde fro the reder here of. I sawe there innumerable pepulle that dyde sodenly in this world the whiche were ponysht al moste owt of mesure And of many thys y knew that they the whiche were putte in delyberacyon and auysement for to synne And whenne they came to the dede doyng of what somme euer synne hyt was and eche one of theym seyde in hys mynde lo now y wylle doo and fulfille that the wyche y haue gretly desyred. he was takyn by the wille of god to the vtmest peynys and ponisse-ment of dethe as thawgh he hadde herde of this texte in the gospelle. *Stulte en anima tua repetitur a te / ad quid cogitasti aduersus deum immo contra ipsum te nequissima.* That ys to saye. Fole lo they sowle ys takyn fro the. wherto haste thow thowghte agenst god and alsoo agayneſt thy selse full wekyd thynges. Ne-uertheleſſe as we haue knowyn by hym selse the whiche told thys. that whenne they were putte yn that byttyr scharpeneſſe of dethe coueytyng and purposyng to cor-recte and amende her sautes yef they hadde any space of penaunce graunted vnto hem. and in her swyste and hasty departyng sekyd after the mercye of god and alsoo after the helpe of his holy seyntys. Therfore of the grete mercy of god her byttyr dethe was to hem a grete clensyng of her synnys. the whiche they schuld haue sofryd afterward fully in placys of peynys and tormentys. Forthermore y enquyred and askyd of thys goldsmyth of whome y haue nowe told and seyde many thingys yeſſe hyt were possyble by any thyng that the folke myght schonne and eschewe soden dethe. Thenne he answarde and seyde in thys wyse vnto me. O he seyde Sothely and yf y hadde knowyn whenne that y was in the world leuyng suche thyngys as y

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knowe nowe y wulde haue taughte and defende all the world fro that grete hurte and dammage. howe the pepulle and folke myght be ſewre and ſafe fro the fallyng of ſoden dethe. Trewly and verily and the cryſtyn pepulle wolde wryte dayly on her forhedys and aboute the placys of her herte wyth her fyngur of [or?] in any other wyſe. theſe. ii. wordys that conteynyth the myſterye of the helthe and ſaluacyon of mankynde that ys to wytte and to ſaye ¶ Iheſus nazarenus wythowtyn dowte the trewe pepulle of oure ſauyur iheſu cryſte ſchuld be harmeles and preſerued fro ſuche a grete peryll and hurte And alſoo they ſchalle haue after her dethe the ſame letters and wordys wretyn full opynly and clerely at her hertys and alſo in her forhedys in tokyn and in ſigne of grete worſchyppe. I knowe alſo that my meyny kepte me. ii. dayes onberyde after my dethe. hopyng that y ſchulde haue reuyuyd for the redneſſe and hete the whyche was in my face and in my bodye the whyche douteles was of the feruent replecyon of wyne dronkyn before. For my departyng of this world was ſo haſtye and zwifte: that myne ſoule was gonne and paſte out of my bodye. yere my wyfe vnderſtode or knewe hit or ſende to calle for the pryſte. Theſe thyngys y knewe ful trewly there of this goldſmyth.

¶ Howe the sone of the same goldsmyth tolde vnto the monke aftyr that he was cum to hym selfe ageyne that hys fadyr had aperyd thries to hys mother aftyr hys dethe. ¶ Ca xxiii

Othely aftyr .xv. dayes ſeth y ſaw and herde thys the ſone of the forſeyd goldeſmyth a certen yonge man came to me with grete wepyng and tolde me that hys father had apperyd. iij. nyghtis to gedyr to hys moeder wakyngly as ſche was yn her prayers at home yn her chambyr and bade her that ſche ſchulde ſende

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to me to knowe how hyt was fully with hym and of hys ſtate that thys knowyn. ſche myght be the more confortyd and feythfullir and deuowter to helpe hym And alſo that ſhe by the ſame tellyng may the bettyr be ware gyde to her ſelfe and her meyny to god ward: And the ſame yonge man wytneſyd wyth grete ſweryng that the thyrde nyghte of hys fatherrs apperyng he herde hys mother talkyng and ſpekyng longe tyme with hym. and ſomme tyme enquyryng and alſo ſomme tyme anſweryng hym. and thenne afterward ſche told vnto my hys wordys the whyche he hadde tolde and ſeyde vnto her. Trewely he ſeyde that he herde / no maner wordys of hym talkyng or ſpekyng vnto her but pacyently taryde tyl they hadde done. Sothely hys mother told hym that ſche hadde harde of her huſbond twyes before. And as ſche knowleged and ſeyde ſche ſeyde that he was full of Ire and wrathe and moche blamed her becauſe that he was forgoten and putte owte of mynde fro her whyche was warnyd by hym ſelfe after hys dethe to doo a lytyll thyng for hym and that ſche wulde not do ſo moche for hym. but excuſed her that for the on certente of vyſyons ſche dyfferde hyt leſte that hyt ſculd haue bene ſuppoſyd that ſche hadde be dyſceyued and begylde. And thenne he anſwerde and ſeyde Sende wythoutyn taryyng thedyr as y commaunde and telle and ſaye to hym howe often tymes for the ſame thyng y haue apperyd to the and alſoo ſeye apone theſe tokynys. that the laſt tyme the whiche he ſawe me y was in grete peyne And amonge othyr thyngys that he herde of me y told hym how mekyl the holy confeſſour ſeynt Nycholas hadde holpe me. Trewly he prayde me with grete inſtaunce that I ſchulde ſtere and alſo moue bothe hys wyfe and hys ſone. and on hys behalfe commande hem that the ſeruyce and worſchyppe the whyche he was wonte to do in hys lyfe and they alſo by example to ſent Nycholas. ſor no cauſe nethyr for any occaſyon ſchulde be lefte but dayly more and more wyth amendement of her lyuyng dylygently ſchewe and do her deuocyon

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and ſeruys to hys patron and aduocatour ſent Nycholas. Alſo this foreſeyde man and goldſmyth of whome y haue nowe told and ſpokyn as hyt ys ſeyde afore dyde aboute a xv monthys agone the whyche trewely by the merytys of the holy confeſſour ſent Nycholas hys patrone yn a ſhorte tyme was ſpede oute of mekyl ſorowe that onethe y myght ſee any. that profette ſo mekyl there as he dede in ſo lytyl tyme. wherfore ful expedyente hyt ys to alle men whyle they leuyn in thys world deuoutely to ſerue the holy ſeyntys of god by the whyche they may haue in her grete nede the grace and mercye of almyghty god as hyt ys ſchewyd and prouyd often tymes.

¶ Of the thyrd place of the peynys and tormentys that ben in the purgatorye. ¶ Ca xxiiij

BVt nowe let vs ſchewe as we maye thoes thynges that remaynyn of the thyrde place the whyche we ſawe and behylde. For aboue alle thyng that may be conceyued of any mannys mynde. hyt excedeth of cruelnes and dedly tormenting For veryly y knouleche as for the quantyte of euyl yat ys there no man may ſuffyſe to expreſſe or telle the leſt peynys of that place. The grete horrabulnes of yat place ſo mekylle. the ſeurer y myght ſee and beholde that y knewe hym. to bewyth me. and was alſo my gyde and leder at that ſame tyme the holy byſſchop and confeſſour ſente Nycholas whome y haue euer ſpecyally worſchipped and loued. Trewely the more famylyare that y hadde hym in worſhyp the more ſurer was y made of hys felyſſchippe and companye. to ſee and beholde the horrabulle peynys and tormentys. the whiche nowe beyng abſent can not remembur withoute grete horrour and gaſtfulneſſe of mynde but y was made of euery ſyde ful ſtabulle and ſure. for the felyſſhyppe and knowleche the whyche y hadde of my gyde and leder the holy

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confeſſour ſent Nycholas. Therfore leuyng the forſeide ſecunde place. that we were at. as hit ys aboue reherſyd we came to a ful grete fylde. and as hyt ſemyd hyt was ſette yn a lowe grownde ſequeſtrate and departyd from al othir that no maner perſone myght dedyr come. excepte tho that were there ponyſchte or ſchuld be ponyſchte Trewly the ouer part of that fylde was keueryde wyth a ful horrable clowde. yn the whyche was myxte and medylde to gedir a fume of brymſtone wyth a myſte a gret ſtenche and a flame black as pycche was medylde wyth hem the whyche brake owte on euery ſyde lyke hyllys and ſo ſpredyd all abrode. And the playnnes of that place was ſo repletyd and fulfylde withe wormys as flowrys be wonte to be ſtrawyn with ruſſhys. And they were aboue alle eſtymacyon horrabulle wundyrfull and vnſhappely the whyche wyth a gaſtfull opyn mouth brethyd oute curſyd fyre at her noſys. And with an onſpekable deuowryng al to tore the wrechyd companyſe of folke that ther were. the whyche ryght nowe ſo waſtyd and conſumydde. deuylys ranne ouer all lyke as madde men and were alſo full cruell and wodde apone tho wrechys. Trewely thanne the deuylys ponyſhte hem wyth fyry inſtrumentys ſynglerly by euery membre of her bodye: and thanne afterward they raſyd and al to teryd their fleſhe vtwardly vnto the bonys. and thenne after thys whenne they hadde ſo done they caſte them into the fyre and there they were made lyquyd as hyt were metalle. and alſo toke hem oute ageyne as brennyng fyre. Lytyl yt ys y take god to recorde. and as no thyng what ſomme euer y be aboute to telle of the peynys and tormentys of that place. For in a ful ſchorte ſpace of tyme by alle maner dyuerſytees of an hondyrdfolde peynys and tormentys or more y behylde and ſawe howe they were conſumed and waſted to nought and thenne anone reſtoryd ageyne And ageyne almoſte they were with peynys broughte to nought and anone made hole ageyne the whiche in that ſame place the loſte lyfe of hem was

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compellyd to ſofre. And of theſe alteracyons of tymes in the whyche by grete peynys and tormentys they were brought to nought anone reſtoryd ageyne ther was non ende no marke ne terme. Alſo the hete and brennyng of that fyre was ſo feruent and deuouring that what ſum euer hyt brent hyt wulde be lyke as a thyng that ware al moſte conſumyd or waſtyd. And thenne the wormys that were there warded and brokyn and made ſmalle vnto pecys and then they were gedyrd on grete hepys to gedyr and leyde vnther the vnhappy ſynful wrechys that were there. wherfore they ſo fulfylled alle thyng with ſo grete ſtenche that hyt excedyd alle the tormentys and peynis before ſeyd. And yet remayneth one thyng the wyche they that were in that place were compellyd to ſofre the whiche ys more hatfull peynful and ſchameful than any thyng aboue ſeyde.

¶ Of the vnclene and foule vyce and ſynne of ſodemytys. ¶ Ca xxb

SOthely alle thoo that were there ponyſſht and peynde were in thys worlde whyle they leuyd doers of that foule ſynne the whiche oughte not [to] be namyd not only of a cryſtyn man but alſo of none hethyn man. Certen grete monſturs that ys to ſeye grete beſtys onnaturally ſchapyne ſchewyd hem ſelfe in a fyrye lykeneſſe horrabulle and gaſtfulle to ſight and oftyn tymes vyolently came apone hem and alſo in a fowle damnable abuſion compellyd hem to medylle with hem. howe be hyt that they refuſyd and wulde hyt not. I abhorre and ame aſſchamed to ſpeke of the fowlneſſe and vnclenes of that ſame ſynne. Thanne betwene her peynfull and curſyd clepynges they roryd and yellyd and cryed owte and afterward they fylle done to gedyr lyke as yf they hadde ben gonne and ded and anon takyn vppe ageyne and ſo forth putte

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vnto newe peynys. Trewely y remembryd not wele at that ſame tyme the ſeyyng of the holy poſtle ſent powelle in hys pyſtylle of ſeche perſons, where he condempnyth the foule vyce and ſynne agayneſt nature bothe of men and wemen. And yeffe y hadde ſene and conſyderyd the cauſe namely nowe in tyme of cryſtendame. cowde not in any wyſe haue beleuyd that ſuche a foule ſynne and vyſe myght haue be preſumed and done ſpecyally of wemen. the whyche naturelly ſchuld be more ſchamfull thenne other. I neuyr herde before nether hadde any ſuſpycyon hethirto that the kynde of wemen hadde be deprauyd and defoyled by ſuche a foule ſynne. And alas for ſorowe. for ther was founde a company of ſuche ſo innumerabulle as they were myſerable. Many of tho perſonys that were there in that place y knewe not nethyr wele behylde hem by cauſe that the qualyte of her foule ſynne. and the grete ſtenche and tormentys that was there ſmytte me wyth full grete horrour and teduſnes. Full greuys hyt was vnto me and more thanne a man may beleue to be there in that place a moment whyle. or to beholde ſuche thynges as ware there. Neuertheleſſe y felte no ſtenche by experyence whylys y was there as y dyd no nothir hirte of peynys. for my thoughte and yf I hadde felte hit y myghte noo lengur haue leuyd. Notwithſtondyng y conſyderyd aud perceyued ſufficyently in mynde the intollerable gretnes of alle thyng. Trewely thoo wrechys that were there ſencybly hadde experyence and felte alle theſe peynys and other mo infynyte. that no man maye tel of And amonge her ſorrowfulle lamentacyons of complaynyng whyle euerychon of hem cryed Alas alas why dyd y ſo ſynne. alas why dyd not y penans for my ſynnys and amende my lyuyng. they felte and remembryd her greuys peynys. Sothely their voycys of wepyng and ſorowyng was exaltyd and lyfte vppe with ſo gret a cry that a man wolde haue wend hyt ſchulde haue be herd thorow all the world

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¶ Of a doctour a lawe that was a sodempte ¶ Ca xxvi

Trewly thawgh y refuſyd as mekyll as y myghte to ſee and beholde tho thinghes that were done yn that place y cowde not auoide the knoweleg of on clerk the wyche y ſawe and knew ſum tyme Thys clerk in hys days was a doctur of lawe and alſo amonge other that were docturs of lawe he was had in that ſciens ful excellent. Full many lerners of that faculte he ordende yn ſcoles wherby he gatte to hym gret famyliarite of worſhippeful men This clerke was largely poſſeſte with beneficys and rentys of the chirche and yet that not withſtonding dayly he coueytyd to haue more and more wherfore by the wille of god the whiche wolde haue alle men to be turne to penans. he felle yn to grete ſekenes by the whiche he was ſore vexid and deſeſid abowt a .ix. monthys. Sothely hyt was done of a meke diſpenſacion of oure ſayur that he ſhulde by the ſchorge of ſekenes and ſorowe. diſpoſe to corect and amende hys ſynful leuyng. the whyche whene he was yn gode helthe of body ſowle and dedly treſpaſt oftyn tymes to god. But he contrary wyſe was ouer carkefulle of hys bodely helpe [helthe?]. the whyche he louyd ouer mekyl. and ſo vaynely preſumyd and thowght to haue hyt ageyne. wherfore he neuyr wolde dyſpoſe hym to be confeſt of hys ſynys and ſpecialy of hys ſowle and onclene leuyng for the helthe of his ſowle the whyche ys the fyrſt and chefe dede of almys that a man ſchuld doo nethyr had any compaſſion on powre pepul to geue hem any almys nethir any thyng dyd to the ſentys of god. as yn offeryng to hym mekely hys ſeruys. for the redempcion of hys ſynys nethir ſtudyd or karyd to do any almys of his erthely and tranſitory godys as long as he leuyd Than the heuynly leche our ſauyur ſeyng that he was neuer in his dayes the bettyr for the ſekeneſſe the whiche he hadde for his

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warnyng the whyche he ſchoyd and gaue vnto hym for a goſtely medeſon. nethir wente owte of hys onclene leuing in the whiche vnclene leuing he was in by the affliccyon of hys grete ſekeneſſe. Therfore the euyll and wekid faites and dedys. that cowde not be clenſyd and purged in hys yonge aage oure lord iheſu criſt mercefully putte and ende of hem in hys dethe what more mercye myghte be done vnto hem the whyche after their hardneſſe and impenytente herte. treſur to hem fro daye to daye the wrathe of owre ſauyur iheſu cryſte. in the daye of hys wrathe and alſo of ſchewyng hys ryghtfull iuggement. and alſoo to be reſceyued in to the nyghte of dethe in the whiche nyghte of dethe no man may helpe hym ſelfe. for thanne no man may labure any thyng for to deſerue. thanne that ſone her lyfe of thys world be ſchortyd and alſoo fro hem takyn aweye. in the whyche her ſynnys and myſdedys encreſyn and growyn to her perdycyon and deſtruccyon: And what thing myght be more holſummur to them the whyche by her ſolufneſſe and madeneſſe with a ſcharpe ſwerde koueyten and deſyren to adde ſtrokys to her owne propre wowndys thanne that they be bounde and alſo her wepynys takyn aweye / the whiche they myſuſyd to her owne propre hurte and dammage. Thys forſeyde clarke the whyche y knew ſum tyme in my chyldhode and yong aage. y vndyrſtode nor y knewe not that he was dyſceſte and ded. For that ſame tyme in the whyche y knewe hym he remouyd fro that prouynce or place ther as he was wonte to dwelle in before vnto a nothir prouynce or place. Neuert[h]eleſſe yn alle ſuche peynys and tormentys as hit ys aboue ſeyd y ſawe and ſownde hym and y merueyled of hit For y had wente he had be yet a lyue and alſo an honeſt perſon. Than y ſpake to hym and aſkyd whethyr he hopyd any tyme to haue the mercye of god And than he ſeyde Alas alas y knowe and knowe that athiſhalfe[at this halfe?] domys daye y ſchall haue algate no mercye And whethir y ſchalle haue any thanne y am not certeyn Sothely euermore ſethe y was putte here to theſe peynys they encreſyn more and more Then y ſeyde to hym And why were yow

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not confeſte of thy ſynnys at thy laſte ende and dydyſt no penaunce for hem Than he ſeyde by cauſe y hopyd to haue recouered and alſo by the diſceyte of the deuyl my goſtely ennemy y was aſchamed to confeſſe ſo fowle a ſynne. leſte y ſhulde haue be of les reputacyon and dyſpyſed amonge them the whiche y ſemyd gloryous and fayre y confeſte me of lytyl and ſmale ſynys to ſeche an honeſt perſon and a worſchipfull pryſte that yow knowyſt wele And whanne he aſkyd me yef y had any other thynges to be confeſte of. y bade him go his waye and tolde him that yef any other thyng cumme afterward to my mynde y wulde ſende for hym ageyne and tell him. And whanne he was gonne and onethis came to his chirche y begunne to deye Thenne anone he was cald for ageyne and whenne he cumme / he fownde me ded and gonne Trewly ther ys no thyng of a thowſand peynys that y ſofyr dayly ſo greuys to me as ys the vnhappy preſentacion of my fowle and vnclene leuyng that y vſyd in the world. and now beyng here am compellyd to doo actually the ſame foule paſſyon. And beſyde the horrabulle gretneſſe of peynys that y am in. y am more confounded of ſchame whyle dat y am by the ſame ſynne made curſyd and abhomynable in the ſyght of al men. Alas alas who euer wolde haue wende that the worſchyppe and fauour the whiche y hadde amonge men ſculde be turned to ſeche confuſyon and deſpexion as it is nowe wherfore ful gretely y am confowndyd and aſſhamed. for nowe to euery creature y appere foule and abhomynable. the whiche before apperyd to euery man gloryous and honorabulle. And thys he ſeyd with full ſore and grete cryyng and wepyng And whyle y meruelde the wrechidnes and peynys of ſo grete a man ſum tyme. y ſawe howe he was ponyſſhte in innumerabulle w[a]yſys. and by thoo tormentys he was brought as to nought and dyſſoluyd by ſtrenthe and hete of fyre and ſo made lyquyd as led ys whenne hyt ys multe. Sothely thanne y aſkyd ſent Nycholas my leder yf this mannys peynys myght be remedyde or helpe by any mene. And thanne he ſeyde whanne

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the daye of dome ys cumme thenne ſchall cryſtys wille be fulfyllede He onely knowyth the hertys of alle men And then he wole doo to euery man ryghtfully. Therfore I coude knowe no thyng for certen of this mannys delyberacyon. Therfore thoo thyngys the whiche we haue ſpokyn of here before may wele be conſyderyd as the ſcripture ſeyth in thys wyſe. *Non yſt ei bene qui aſſiduus eſt in malis et elemoſinam non danti.* that ys to ſaye hyt ys not wele with hym that ys beſye in euyll Nethir with hym that dothe non almys See nowe and conſydre howe gretely they be holpe in placys of peynys by the doyng of almys dedys. as oure lorde ſpekyth in the goſpelle the whiche dyd hem in her lyfe. Thys clerke in hys lyfe was wiſe and wyttye in hys owne conceyte and truſting to him ſelfe ſet ful lytyl to ſeche helpe of other by almis dede and good werkys for his ſynnys. that hathe wrought nowe to hym damnacyon. Loo ſo ſone and ſodenly he ys founde onwyſe and madde. Conceyue nowe what ys here nowe ſeyde of thys clarke and a lytyl before what was ſeyde of a goldſmyth and opynly hyt confermethe the ſentence of the ſcrypture ſeyng in thys wyſe *Potenter potentes tormenta ſuſtinebunt et exiguo conceditur miſericordia.* yat ys to ſeye. Myghty men myghtyly ſchalle ſofyr tormentys. and to a meke man ys graunted mercye. That goldſmyth and though he were a ſyner yet was in hys owne ſyghte meke and lytyl the whiche nethir by his connyng nethyr of any othir vertue preſumyd but countyd hym ſelfe euermore onwyſe and onſtable by cauſe of hys ſynnys Therfore by the mene of almys dedys. and ſerues as he myght doo. gate to hym the helpe and ſoffragys of hys grete and myghty aduocatour and patron ſeynt Nycholas and ſo in tyme of nede he had helpe and mercy as he deſyred And alſo euyn contrarye wyſe thys clarke of the excellente connyng ryches and worſchippe that he hadde procedyd forthe hys wekedneſſe. And by cauſe he thoughte hym ſelfe excepte in this worlde. fro the comon labur of men. Lo in ſo cruell and byttur

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example he is not nowe ponyſſhte with othyr men. Alſo y ſawe there hys tonge hauyng ſorthe oute of his hede and beſyly brennyng as hyt were a bronde of fyre and yat veryly he ſofryd by cauſe that often tymes he peruerted ryghtweſnes as a man myghty in wordys takyng geſtys and mennys perſons. For he vſyd not only to iangyl idyle wordys. but alſo frowardly in wordys contrarye to wrothe ouer mekyl he had excedyd. Therfore no meruelle though he were ponyſhte this wyſe for ſuche exceſſys and ſawtys. whenne oure lorde ſpekyth in the goſpelle of the ryche man the whiche for hys light ſpeking and iangelyng at mete was ſore ponyſhte in hys tonge in a flame of fyre. Sorthely after this came to me that worſchyppefull pryſte to home this clerke was confeſte of hys ſmale ſynnys as hit ys reherſed before And amonge other thyngys the whyche this worſchipful pryſte herde of me y tolde howe this clarke afore ſeyde whenne he was confeſte bade hym goo hys waye as for that tyme. and ſo anone dyde as hyt ys ſeyde before And when y had told him this he wepte ful bytturly and toke god to recorde that hit was very trouthe as y ſeyde and knewe wele. that the forſeyde clerke ſeyde ſo to hym Therfore only of that multytude of wrechys y knewe this clerke that this ſeyde to me.

SOthely thanne ſone after that we were paſte thys third place we came to a regyon where the ſoulys the whiche hadd done her purgacyon in purgatorye ioyfully reſtyd. in the whyche place many y knewe wele and founde hem there in grete felycyte and conforte. Trewely as touchyng the ioys of that place and the iocundnes and gladnes of them that were there as oure lorde wyll geue vs grace we ſchall afterward ſchewe and declare. but fyrſt let vs turne ageyne thys

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narracyon to thoes thynges the whyche we haue lefte oute of the peynys and merytys of ſome perſonys in eſpecyalle. the whyche y ſawe and founde in tho placys of purgatorye as hyt ys ſeyde before.

¶ Of. íí. personys that this monke sawe and spake with in the first place of purgatorye and first with a prior. ¶ Ca xxbíí

THerfore a prior that was father of a relygyous place the whiche y knewe full wele ſum tyme dyſceſte and deyde this ſame yere. And of hys maners and condycyons y knewe many thyngys the whiche y leue oute at this tyme by cauſe of ſchortenes. Thys man and prior y ſawe and knew amonge the firſte that were in peynys of the fyrſte place of purgatorye that we came to. Trewly he was in ful grete and ſore tormentys and ſofyrd ful greuys peynys. ſum tyme in fyre and ſum tyme in ſtinkyng bathys of brimſton and pyche medild to gedyr hoys face and chere was ouer wrechyd and dedful And aſſone as he ſawe me he began mekely to call me and grete me whome with compaſſyon of herte y grete alſo and ſpake to hym many thyngys. And y enquyryd of hym whethir he ſo ſofreyd ſo grete peynys for the ſawtys the whiche he dyd in youthe by cauſe perauenture he neglygently kepte hys ordre that he toke to hym in hym in hys chyldhode And he ſeyde naye But neuertheles ful ſore and byttyr peynys y ſofre here not onely for myne owne ſynnys and exceſſys the whiche y dyd in myne own perſon howe be yt that y offendyth in many thingys but alſo for the wekydnes and myſgouernaunce of tho perſonys the whiche a lytyl before y had charge and cure of. For as touchyng myne own ſynnys y wulde ſofyr as y myght here / thoes peynys the whyche be dewe for hem. For y vſyd to redeme and ſchaſt myne owne ſynnys by ofte confeſſyon and takyng diſcyplynys and beſy prayers And al ſo by dyuers other weyes. Sothely

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of theſe thingis ful ſore greuyth me nowe the carnal affeccyon and loue that y hadde to my frendys. as fadyr and mother and other of my kynne of the whyche to ſum of them y gate benefycys of chyrchys. whenne they were ful onworthy to haue hem and to othir y gaue right ondyſcretely man geftys of the godys of the monaſterye that y was prior of and they nowe ful lytyl remembre me or doo any thynge for me in my nede. Trewlye the fauyr of pepulle and the loue of worſchippe that y had me prinſpaly noythe And alas alas for ſorowe. for and god take not mercy on me as y am nowe in peynys oute of meſure. ſo ſchalle y be withoute ende. The couetyſe ambycyon that y hadde to kepe my worſchippe. and the fere that y hadde to leue hit. ſo blyndyd the ſyghte of my ſoule that y lowſyd the brydyl of correccyon to the willys of my ſogettys and ſofryd hem to doo and folowe her deſyrys and luſtys as my yes had be cloſyd. leſte haply yef y had correcte hem and refraynde hem from her lyghtnes they wulle haue be to me as enemyes to labure and to haue me out of my worſchippe and prelacyon that y was in. Forthermore they that were gode relygyous men and had zele and loue to kepe the ordyr. y no thing helpyd or faueryd in conſeruacyon of the relygyon. but full inordenatly and contrary to vertue y wolde wyth other that loued hem not ſpeke euyl of hem and detracte hem and cheryſſhe other that were ful euyl diſpoſyd and brekerys of her holy profeſſyon and order And alle this y dyd a part of myne owne lightnes and a parte be cauſe y wolde defende my prelacyon And for hem to pleye lewde gamys and to ſpeke and clathyr tryfullys iapys and other lewdneſſe and alſo to goo and wandyr amonge ſecler folkys and ydelnes. hyt was leful to hem. as hyt was to me Therfore ſome of hem by thys cruel lyghtnes of me and that they ſawe in me preſumyd and ſayde to do many full curſyd thyngys. wherfore here y am ponyſſhte withoute hope. howe be yt that y approuyd not her wykyd dedys Notwithſtonding y knewe hem. and of a vayne drede. made lyke as yf y had not knowe hyt.

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wherfore many of hem bode ſtylle in her ſowle abuſyons. going fro euyll to wars. And ſome of hem contynued in euyll vnto her dethe whyle y leuyd in the worlde. and now they be euerlaſting dampde. Alſo ſome other of hem yet hethir to leuyn contynualy wars and wars in grete ſynnys and dedly dedys. wherfore to hem and to me as y am agaſte ſuccedyth inextynguyble fyre. Alſo fro the howre that y paſte fro my body. y ame putte to onſpekehabule tormentys the whiche were as me ſemyth nowe ful lyght in compary-ſon of the peynys that y nowe ſofyr. Sothely the firſte daye after my dethe was to me more eſuer thanne alle the dayes that y hadde ſetthe And of alle the ſynnys and ſautes that nowe they done after my dethe of an euyl cuſtome that they hadde before the whiche they be ſeyne to haue take by my neglygens. my peynys therfore ben euermore encreſyd And by cauſe that y knewe ſum of hem that be ded and ſum other the whiche yette leuyn. that haue flyd and ſalle beſyde other ſynnys. to that ſowle and abhomynable ſynne that ought not to be named and therfore putte to hem no correccyon. no thyng y drede ſo mekyll. as the encreſyng of my peynys ſo largely tyl y be compellyd to ſofyr the foule and abhomynable ſtenche the whiche they ſofre and haue nowe the whiche dyd the ſame ſowle and abhomynable ſynne for y know wele that the greuys peyne of that ſame ſtenche ys more intollerable and peynfull than any other peynys that ſynners ſofryn. And as ofte as they the whyche y lefte alyue dampnably offendyd. anone the deuyls ranne to me with grete ſcornes and vpbraydys and euermore and more with newe peynys encreſyng my tormentys. Alſo he tolde me what daye what place and what tyme after that he was paſte oute of thys world and what perſon of hym hyt was and what ſynne he hadde done. And he told my many thyngys that they dyde and and ſeyde anone as they done any euyl the whiche y had ſum tyme cure of. the mynyſtrys and wykyd angellys of the deuylle vpbraydyn me with the ſame

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and anon they encrefyn my peynys Sothely ther was ſum of the bretheren of that place the whiche this man aforeſeyde was prior and father to that were accendyd by zele of rightwyſnes and feruor of relygyon and dyd alſo grete labur and dylygens that alle inordinate ſauors putte a ſyde the puryte and honeſte of her ordre myght be kepte And this y knewe was trouthe wherfore y ſeyde to hym. Howe than was hit noyſyd fer and brode that many thyngys were wel reformyd and amendyd before your ende in the place where ye were prior yf hit be nowe ſchewyd yow ſo mekyl euyl of hem that dwelle there yette. And thanne he ſeyde Trew hit ys as ye ſaye that mekyll thyng was correcte and amende more than yt was wonte to be before Neuertheles of her amendement haue y no frute ne mede but alſo my peynys encrefyng becauſe y was ouer mekyl agenſt her correccions and leſte y ſchulde be correcte or tho thingys amendyd that be amendyd ful mekyl y lettyd Sothely y was aſſchamed of her opyn correccyon. but leſſe y baſhyd to here hem ouer all ſchamfully dyffamyd. Trewly her condycyons were ſo froward and obſtynate that vtwardly y hadde wende they had be incorrygyble and what ſum euer ys beleuyd to be done ther fore amendment. but yf the meruaylous power and myght of god helpe. hyt wyl be broughte done ageyne to noughte Alas alas why dyd y beleue euer to ſeche conſels. Alas that euer y fauyrde and magnyfyde ſeche perſons by the whiche y dyd ſo offende the mageſte of god ſo to let hem haue her wylle to doo what they wolde. Sothely foure perſons there byn and tolde me her namys that y ſchulde ſeye to hem. but yf they ſone do to god. euynworthy penaunce for her curſyd dedys and conſels. by the whiche they haue loſte hem ſelfe and other alſo the whiche haue done after hem they ſchalle haue the indycyble and euerlaſtyng tormentys of helle And trewly yf they dyd penauns and ſatiſſaccion tyl domys daye they ſchulde thynke hit but lytyl in to the recompenſacyon and expyacyon of the grete and longe ſchrewdenes

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and curſydnes by the whiche they haue broughte me to this peynys that y am in nowe and with her wyckydnes they haue al moſte enfecte and cumbrid alle the howſe. Sothely onethys or litil any tyme tho foure perſons y wulde diſpleſe but y was inclynyd and bowyd to let hem do what they wolde Alſo fewe ther ben of al the couent that for me and for myn helping. Fully haue done and ſeyde the meſſys and pſalmys wyth other ſoffragys and prayers. the whiche of dewty they ſchulde ſeye and do for me according to oure relygyon And many of hem for whome y am now in ſore peynys haue done none of theſe thingys yet for me. therſore what for ſorowe and drede that y haue of theſe preſent tormentys. y am peynde on euery ſyde Seche thinhys ſawe y aboute this prior and this wyſe he ſpake to me as hit ys aboue reherſyd.

¶ Of an ancres that he sawe and knewe in the same place. ¶ Ca xxbiij

Knewe alſo a certen ancreſſe the whiche was of a gode and honeſte conuerſacyon whome gretely y louyd and y ſawe her ther: as ſche had comme late fro the world. Trewly ſche was ſtable and ſtedfaſte in contynauns and feyre of beholdyng. home the laborus weye that ſche had gon a lytyl had weryde. and with the peynys of fyre that other were inuoluyd here and there ſche was ofte tymes tochyd and ſum what brente. But ſhe ful lytyl counted hyt and haſtyd her ſpedly gretly profeting on the iorney that goyth to paradyſe. and this whan y ſawe y take god to record y had wende hyt had be ſum fanteſy and as hit had be a dreme for y beleuyd in no wiſe that ſche was ded Than ſeyd y vnto my ſelfe. Y trowe that the merytorye leuyng of this ancres and ſeruaunte of cryſte ſo ys ſchewde to me by ymagynacyon. for trewly ſche that ys yette alyue in her bodye may not be here. Sothely the thirde daye

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after that y was cum to my ſelfe ageyne a certen neybur of herns was here that y ſpake with and prayde hym to grete her wele on my worde. and al ſo that ſche wylle whytſafe to pray for me. Than he ſeyde Praye ye alſo for her our good frende for ye ſcalle vndyrſtande that ſche ys diſceſte and paſte to god. Veryly y merueylyd gretly at hys ſeying And than firſt y beleuyd that hyt was trewe that y ſawe of her in the firſt place of purgatorye Forthermore this generall condicyon of alle ſolk that deyon. y knowe there opynly. that alle pepule the whiche be ordende to perceue reſte and blyſſe before the daye of dome. hadde euermore fro the firſt howre of her dethe her peynys leſſe and leſſe. But yf hyt were ſo. that any of hem had lefte to other that leuyd after by euyl exampulle occaſyon of ſynne the whiche ryghtwyſly they myght wyte hit hem that dyd ſo before. and whyle they dede no ſatiffaccion to god for hit before her deth, wherby ſeche occaſyon of ſynning lefte to other ſchulde haue be forgeuyn hem alſo they yat greuyſly offendyd by the whiche they deſeruyd euerlaſting dampnacion begunne to goo fro ful bittyr peynys to wars and ſo by ſucceding of her peynys dayly her tormentys beſyly encreſyn yat euery day foloing is more greuoſſor to hem then was the daye before.

¶ Of a certen bisshop that was there also. ¶ xxix

A certen biſſhop y knew there in peynys the whiche onys y ſawe and he was bore in thys ground of inglonde and had hys byſhopriche be yonde ſee. Trewely he deyed thys ſame yere abowte the feſte of ſeynt Myghel the archangel. For than y knewe opynly the daye of his paſſyng but nowe hit is fallyn out of my mynde the whiche that tyme was occupyed aboute many thingys that y ſawe. Sothely innumerabulle thyngys there were the whiche y dyd not wele note

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nether cowde wele kepe in my mynde all thyngys that y had notyd. Trewely the ſame man the whiche tolde me of the paſſyng of the ancres as hyt ys ſeyde in the next chaptur before told me alſo of the paſſing of this byſſhoppe but he knew not what tyme. Trewely anothyr yong man. the whiche was cofyn and alye to the ſame byſſhoppe. and alſo in ſeruyce with hym whenne he leuyd cam home ageyn to his countrey of inglonde and brought certen worde to the todyr man that tolde me that the forſeyde byſſhoppe was dede Trewly y ſawe this byſſhoppe al moſte contynualy brennyng in flamys of fyre and moſte be cauſe of his vycyus leuing that he leuyd in his youthe alſo he was torment in other innumerable wyſys and be cauſe y ſawe ſum ſpecyal thinge aboute him y thought to remembre and ſpecially to ſpeke of him Sothely as he brende beſyly in fyre he had euer more a ful honeſt clothe apon him there the whiche not only was hurte by the fyre but alſo yt was yldyn and made by the fyre more feyrer and ſemlyor than hit was afore Thanne ſent Nycholas declared to me the reaſon of thys meruaylous thyng and ſeyde Thys preuylege he gate to hym whenne he leuyd. by a good dede the whiche he vſyd to doo And this hit was. Euermore he hadde compaſſion on powre pepulle that were nakyd and ful lyberally he vſyd to releue hem of that nede wherfore his clothyng ſchalle neuer lacke feyernes. tyl that he haue fulfylled his penauns and take of god the ſtole of euerlaſtyng ioye and blyſſe.

¶ Of a certen woman the whyche was a pore mannys wyfe. ¶ Ca xxx

A woman alſo that was a poure mannys wyf dyde this laſte yere with her huſbond the whiche was wele condicionde and in mony thyngys ful wele dyſpoſyd. Sche was ſum tyme ryght famylyarly belouyd of me. home

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ful gladly y behylde there in lyghte peynys. in comparyſon of other ſwiftely goyng forthe to the grete mede and worſchippe of heuynly ioyes. Trewely in thys that ſche vſyd inpacyently to ſtolde and vpbrayde hem that dyd her wronge and enmyte and in her herte hylde rancour and ſowernes agenſte hem. ſche gretely offendyd and therfore ſche hadde ſofryd peynys. Neuertheles thys vyſe was to her inuyncyble by cauſe of her imperfeccyon and euer ſche hatyd hyt and often tymes wepte that ſche coude not ouercome hyt. wherfore ſche hadde the ſoner forgeuenes of that ſynne. Sothely ſche was in her prayers ful deuoute and wele diſpoſyd to almys dedys and hoſpytalte more than ſche might wele do of her owne godys And before her dethe by long ſekenes that ſche had ſche was prouid and clenſyd as gold ys in a fornes by the whyche al moſte ſche hadde caſte fro her the ſcurſe and the hardenes of her ſynnys. Forthirmore fulfeldyn hyt is in this dayes in the whyche. al moſte the condicions of alle men gone oute of kynde. for the pure and clere ſymplycyte and innocentnes of the very chirce of god. that any man leuyng in thys lyfe kepyth or rekeuerythe fully the equyte and puryte of the holy goſpelle. the whyche tyle a man fulfylle he may not dwelle in heuynly placys nethyr ſchalle reſte in the mownte and hille of paradyſe of ioye and blyſſe. wherfore what ſum euer thynge of ſynne and vncleneſſe contrarye to equite and ryghtwyſnes cleuyth and reſtyth on the ſowlys that paſſyn hens out of this world hit ſhalbe purged in a nothir world and ſo by her penauns the weye and pathe of a ioyful reſtyng ſhalbe ſchewyd to hem that be purged and clenſyd. and ſo thenne in placys of reſte the entring of heuyn and euerlaſting bliſſe ful largely ſhalbe oppynd to tho ſoulys for the perfette deſyre that they ſhal haue ther to ſe god Sothly this only muſt be takyn of tho ſynnys whiche by her light qualite or els by confeſſyon and ſatiſfaccion don for hem be granted of god to be changyd and contyd among venyal ſynnys. For as touching tho

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ſynnys yat be dedly and were not in this worlde by the remedy of confeſſion and penans made light and venial hyt ys withoutyn doute yat he ſhal ſo be preſentyd to his iugement in the world yat is to cumme as he is fonde in hys leuyng when he paſſyth oute of this worlde.

¶ what peynys relygyous men ſofryd for certen fawtes. ¶ Ca xxxi

Othely y ſawe alle relygyous folke bothe of men and wemen how they ſofryd certeyne peynys as wele for lytyl offenſes as for grete ſynnys and as hit were propyr peynes for ſynguler ſynnys And full ſore as hit ſemyd to me were the leſte peynys that they ſofryd for ryght lytyl offenſes as for immoderate lawghyng and ydyl wordys ſpekyng and that they ſofryd her mynde neglygently ouyr mekyl to wandyr aboute in vayne thoughtys or els for lyght brekyng the rulys and fourme of her relygyon as in lyghte and nyce behauing of geſtur and in multyplyyng ſygnys to mekyl and ſo for goyng and wandryng out of her cloyſter and cellys onprofetabully and alſo for many other thyngys in lyke wyſe. For ſome y ſawe ful myſerabully wepyng and rowlling hoote brennyng colys in theire mouthys for eting frutys and herbys out of dewe placys and tyme not for any medſyn or nede. but for luſte and appetyte And for immoderate lawghing they had betingys For ydyl ſpeche ſtrokys in her face. and for vayne thoughtys they ſofryd greuys and varyante trowbulnes of the eyre. And they that offendyth in diſſolucyon of geſtur and behauyng were bonde with ſcharpe bondys and many with fyry boundys and for ſuperfluyte of ſignys by the whiche they hadde to gedyr lewde pleys and ydyl gamys. ſum of hem had her fyngers ſ[l]ayne and ſome had hem by knockyng ſore broyſyd. They alſo that were onſtabule

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wandryng here and there were greuyſly caſte and throwe fro one place to anothir by the whiche her lymmys were ſore hurte amonge hem ſelfe Alſo they that ſpake wordis of reboudye the whiche ſounned oncleneſſe or other wiſe agenſt the honeſte of relygyon were ponyſſhte there almoſte as ſore as for dedly ſynnys. Alſoo who ſum euer brake any vowys made to god or to hys ſeyntys ſpecyally in tyme of drede and perylle for her helpe and delyuerans And afterward ſuerte takyn of the ſame vowe ſofryd ineſtymable tormentys.

¶ Of a certen knyght that brake a vowe ¶ xxxii

AMonge hem that brake her vowys y ſawe a yong knyght brennyng in the myddys of fyre whome y knewe ſumtyme ful wele And as y enquyred of him why he was putte in ſo grete peynes. thys he tolde me. My lyfe he ſeyde that y leuyd was but baren and vayne and alſo vycyous For y was inſolent and nyſe in pryde and elacyon and foule and vnclene by the vyce of lecherye. not withſtonding for thys y am nowe ſpecyally ponyſht by cauſe y caſte aweye fro me the ſygne of the holy croſſe the whyche y hadde takyn apone me in a vowe that y made to goo to the holy lond howe be yt that y toke the croſſe not for deuocyon but for vayne glorye the whiche y loued to haue hadde of the lorde yat y ſerued. Trewely euery nyght y labur in going as mekyl as y maye to make an ende of that pilgremage. But what for febulnes of ſtrenthe and contraryuſnes of the wedyr and alſo ſcharpnes of the waye y am lettyd gretly that onethe y may goo at on tyme a full lytyl dayes iourney Sothely whenne the mornyng begynnyth. fleyn to me wykyd ſpirytys beyng wodde yn al cruelnes. and drawyn me ageyne. to the place of my peynys. where euer more al the days tyme y am gretly peynde yn fyre. Neuertheles

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wyth a certen amendement of leſſur dyſſeſe thawght hyt be lytyl. And ageyne when nyghte comythe. y. am reſtoryd to the place where y lefte laſte my iourney. and ſo y go forthe on my pylgrimage. and when the mornyng ys cumme y am drawyn ageyne and caſte to peynys. And al that haue vowyd to go to the holy londe. and aftyr dyd caſte fro hem her croſſe. and whent not dedyr. yn lyke wyſe as y go. they be compellyd to do her pylgrymage. ſo yf they may haue the grace of god yn her laſte ende to repente hem. as y had to repente me for brekyng of my vowe. and than by the holſum remedy of confeſſion thys ſynne yat was dedly ſynne may be changed to a venyal ſynne Othyr wyſe al that breke that ſame vowe. be put to eternalle dampnacion.

¶ Also of another knyght. ¶ Ca xxxiii

ANother knyght alſo the whiche welle dyde and paſte to god a x yere a gon y ſawe and knew there. This knyght that tyme the whyche y ſawe hym had ouercome alle his grete peynys that he had ſofryd before And therfore y ſey he dyd wele For by that ſpace of penans he wente wele toward the ioys of paradyſe. Sothely he bare there on hys fyſte a lytyll byrdde lyke a ſparhauke. Alſo in hys lyſe aboue alle men that were of that countreye the whiche he dwellyd in gaue gladly and lyberally to all pore pepul that came to hym hoſpytalyte. Trewely his wyfe dide afore him almoſte a xxx wyntyr after hoys dethe he leuyd continent and chaſte. in a wydwardys lyfe redy and benyuolente to alle men whilys he leuyd And gretely merueylde why he yat was ſo honeſte of leuyng and wele condycyonde in hys demening had not yette perceiuyd fully reſte and ioye. Than he ſeyde to me that hit was not too be merueylyde. For why whenne he leuyd he mighte ofte offende in many

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wyſys. ſpecialy by cauſe that in hys youthe and childhode. he was noriſhte and broughte vppe delycately. and what for feliſhyppe and hys yowthe. was drawyn to many noyſful thyngys of the whiche he kowde not fully be purgyd and made clene in worldly conuerſacyon. where he muſte conforme hym to the maners and behauyng of hem yat he dwellyd amonge. Sothely he complaynde that the hauke the whiche he bare on hys fyſte. paynfully tare his hande with her bylle and ſcharpe cleys This tedeuſnes of peyne. he ſofryd as he ſeyde by cawſe that in haukyng the whiche he vſyd alle the tyme of hys lyſe. gretely delytyd to ſee the haukys whenne they flowe howe they toke other byrddys. The whiche haukyng he lefte not in hys aage. nethyr there of had any compunccyon. For he knewe not that ſeche a thing were any ſynne. Many other thingis alſo y ſawe and behylde in this firſte place of purgatorye. e. as wele aboute hem that y knewe, as aboute other bothe of men and women of alle degreys and profeſſyons of the whiche eueryche on of hem were ponyſhte in peynys innumerable. ful ſcharpe and bytterly. as y haue ſchortely aboue ſeyde. vnder a certen generalyte. wherfore theſe fewe thingys ſeyde now of many thingys. be ſuffycyaunt here at this tyme.

¶ Of tho persons that he sawe in the secund place of purgatorye. ¶ Ca xxxiiij

NOwe of tho thingys the whiche y ſawe and notyd in the ſecond place of purgatorye ſum what y wylle ſchewe and declare to yow Sothely in this ſecund place y ſawe and knewe many mo that were ſum tyme of myne acquentanſe. than y dyd in any other place ſore wepyng and ſorowyng in her peynys her ſynnys by the whiche they had brokyn owre lordys commaundmentys wherfore they were alyenate and made ferre fro his famylyare knowledge.

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¶ Of iii. bysshoppys pat p fonde there. ¶ Ca xxxb

Hre byſſhoppys that y knewe wele ſum tyme I ſawe there ſtraytely bownde wyth fyrye chaynys oftyn tymes. turnyng and walowyng ful myſerabully. now yn gret fyre. and now yn ſcharpe ſtormys of hayle and ſnow and whyrle wyndys. and aftyrward yn a fowle ſtynkyng ponde of blacke watyr. Trewly they were ponyſht dyuerſly. not fer from othyr. And on of hem was more bytterly torment than tothyr were and that was by cauſe he vſyd yn hys lyfe to ſytte amonge ſecler iugys. yn place and tyme of pledyng and ther yn. he toke a grete pleſure and delyte and oftyn tymes he was. to many that pledyd her cauſis of god conſciens a vyolent oppreſſur agenſt ryghteweſenes. and therfore he compleynyd whyt an opyn mowthe that hys tonge contynually brende yn flamys of fyre. And as he was now brennyng yn fyre and now wete. And ſtyftely froryn [ſtiffly frofen?] yn ſnow and froſte. and now yn a ſtynkyng ponde. and now fowle ouerkeuryde yn ſenne and plutte. hys tonge euermore conteynuyd yn brennyng fyre. The tothyr of hem othyr whyles neglygently brake hys chaſtyte. the whyche dede ſpecialy yn a byſhoppe. was ouerfowle and abhomynable. and therfore was he drownde oftyn tymes yn the fowle and ſtynking ponde. that lythe betwene the gret hete and colde as hyt ys ſeyde before Sothly a fore hys dethe he lefte the honowre and dignyte of hys byſhoprye. and toke apon hym the meke habette of a monke. the whyche gretly helpyd hym. amonge othyr dedys of ſatyſfaccion. And al that ſo done. grete good and profette ther of cummyth to hem For al they ſpecialy be holpyn by the meritys and prayers of the holy ſeyntys. the whiche vſid afore the ſame habette and alſo ben knowyn and markid to riſe vppe ageyne in the ordyr of hem the whiche when they leuyd here vt-

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wardly lefte this worlde or els at her laſte ende in ful deuocyon forſoke this world. The thirde of theſe byſhopys gretly delyted in worldly worſchippe and vayne glorye. For the whiche ſynne he was ofte tymys bore vp an hye in ful hye ſpyrytys of flamys of fyre. and by cauſe he fille fro the loue of god by ſeche ſynne vnto the coolde of worldly ſlowfulnes. he was lette done brenning to the greuys coolde that was on the todyr ſyde of the fyre. and be cauſe of the comyn euyl and peynys that thes thre ware in. was for the neglygens of ſoulys the whiche they had cure of and for the gret carke that they had of her riches and deſpexion of pore pepul for flatering of princys and imoderate carke of her kynnefolke. and as y may ſhortly conclude many thyngys in fewe wordys euerych on of hem fought after tho thingys that was to him ſelfe and not tho thingys that longyth to our lorde iheſu criſte And the general euyll of theſe and many other prelatys that y ſawe was the negligens of her office delectacion of worldly worſchippe and dyſſymulacyon of her charge. and in alle theſe thingys ful heuely they forowyd by cauſe they myſuſyd her powre that they had vndyr god to the grete hurte of hem ſelfe and to the perdicion of her ſogettys and therfore the peynys of al ſeche prelatys were dayly encreſyd more and more as y haue tolde before of a certen prior that what ſum euer her frendys that leuyd in the worlde dyd for hem as in meſſys almyſdede and ſeche other thingis by the whiche her peynys ſhold be leſſyd dayly her greuys peynys were encreſyd for the ſynful leuyng of hem the whiche they dedly fauerd and brought vp in her vicys orels be cauſe they dyd not correcte hem in dewe forme as yt longeth to her offyce wherfore al they yat for ſeche cauſys ſofrid peynys gretly douted of her ſaluacion and were almoſte in deſpacion So thly ther is no thing ſo greuys to hem that be in peynys as the oncertente of her delyuerans and alſo ther ys no thing that ſo mekyl ſwagyth the peynys and ſorowys of other as dothe a very hope and

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feythefull truſte the wyiche they knewe and haue by oure lordys mercye to be delyueryd. and they that were certeyn to haue an ende of her peynys and were not bonde to the certente of dampnacion. yat ſame certente was to hem a ful grete ſolace and conforte For as touching the euyl and hurte of deſpacion as mekyl as y can conſider and remembre me after tho thingys that y ſawe there hyt greuyth diſeſyth and tormentyth tho ſoulys that haue hit more than al other peynys done.

¶ Of an archebyſsshoppe of canturbery

¶ Ca xxxvi

ſawe alſo beſyde theſe aboue ſeyde a certen perſon that ſumtyme was of grete name and fame the whiche after the meke conuerſacion of monkys relygyon that he leuyd in before in the whiche he had leuid ful deuoutely as in bodely penauns in holy medytacions and many other vertues right excellently and at the laſt he was promotyd and made archebiſhope of canturbery and primate of inglonde But alas for ſorow for trewly the more therby he grewe in the ſight of the pepul ſo mekyl he had fal and decreſyd in the ſight of god the whiche behilde him inwardly and the ſander had endid his life yef he had not be holpe by the mercy of god and the merytys of his good leuyng afore by the whiche when he was in relygyon a monke ful wele in good purpoſe and labore acceptable to god he had pleſyd oure lorde Sothely when he was biſſhope of canturbery and alſo ſpecyaly ful excellent in conning ful lityl hede he toke to his cure. and to the goſtely helthe of the peple For he onwyſyly promoted ful onworthy perſons to beneficys of the chirche. and alſo he dredde and was aſchamyd to execute the lawe for diſpleaſing the king by hoys fauor hit ſemyd he cam to that dignite Alſo he ſtudyd and thought by a colur of ſymulacyon odyr wiſe then he ſchulde to troble hem the

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whiche he knew were agenſte his promoting of the byſhoprye and dignite that he had In theſe thingys and feche other. he had gretly offendyd. Alſo in this he was more to be blamid and more offendyd yat he hyd and kepte cloſe ful onprofetably the auctorite of relygyon and wyſdom that he had fro hem of home he was ful excellently named and to home he might ful gretly haue profet and ho ſum euer ſo do they be ordende to ful grete peynis. for they be a ſclaunder to the chirche of god while they plucke not vppe and diſtrey the wekyd leuing and rotyd wyſys the whiche be ſowyn in the hertys and conuerſacion of the peple of god yat they haue cure and charge of nethir be aboute by her office to edifie and plante in her ſogettys the nobulnes and condicions of vertu and honeſte no more than other that lacke bothe holynes and gode vnderſtanding Neuertheles our lorde ſechyth aſwel of hem that had no conning in ſeche thingis as they ſhuld haue had for to be hedys of the peple as of other the whiche had connyng and vnderſtonding how be it yat they had hit but barenly and turnith hit to the more tormentys and peynys of hem bothe Alſo for the opyn and foule onchaſte leuing of priſtys and clarkys biſhoppis nowe a dayis ful gretly periſhe be caufe they correcte not ſo grete a ſynne the whiche is a ful grete iniurye and wrong to the heuynly ſacramentys of holy chirche. for in thoo bleſſyd ſacramentys al the lyfe and helpe of cryſtyn peple is conteynyd the whiche as mekyl as is in hem. be not aſchamyd to defoule when they be right foule and pollutyd Sothly of the negligens of denys of archedekons and of other officers mony thingis y ſaw the whiche y leue out to tel and how by her conſenting and ſimulacyon and for taking geftys and mennys perſons al the ſtate of cryſtyndome almoſte ys ouercome and ſubuertyd For this ys opynly ſhewyd in the werkys and condicions of hem that now leuyn Alſo the diſſolucyon and ſloufulnes of ſeche perſons yat ſhulde haue a zele and a loue to the peple of god requeryth and aſkyth eternal dampnacion

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aſwel to the clergy as to the laye folke and moſt to hem ſelfe and to her auctors Trewly for theſe thingis and many other inumerable in this wiſe the forſeyde archebiſhoppe laborde in gret peynys vnder greuys complayning Sothly he was wel holpen there by the gloryus martir and archebiſhoppe of englonde ſent thomas of canturbery home he had gotyn to him there a ſpecial patron and helper becauſe when he went to the holy londe a pilgrymage in his lyfe tyme he hordende there an hoſpitalle for pilgrimmys and intytylde hit in the name of ſente thomas to the gret ſokyr and conforte of cryſtyn pylgryms. Trewely this dede y knew firſt in purgatory when y ſaw the forſeyd biſſhop in ſore peynys but yeſterday y enquered therof yf hit were trew. and a certen perſon a religius man told me how yt was ordende and begunne Forthyr more gretly hit profet him the labur yat he had when he went on pilgremage to ieruſalem where he made yat place. Alſo many pryſtys that by the grace of god lefte her vycyus leuing of onchaſtyte in very contricion of herte with confeſſion of mouth when they leuyd and be cauſe they had not do penans ſufficiently y ſaw hem torment in innumerable peynys Trewly then y thoughte to my ſelfe yat ful few pryſtys were ther fonde of the gret nombre yat is of hem in al the world. that had deſeruyd peynis after her dethe for breking her chaſtyte. and to thys hit was ſo anſward Therfor ful few ben here torment of the nombre of ſeche perſons for onethe it is ſeldynne ſey yat any man of hem were very penitent and contrite while they leuyd for her ſynnys. wherfore hit ys no doute but yat the grete multytude of hem byn vtwardly dampde Sothly in al this viſyon y ſaw no man that vtwardly hadd loſte hope of ſaluacion nethir yat was in certente of eternal dampnacion. Neuertheles ſome yat were in greuys peynys had no knoulege when they ſhulde be ſauyd and yat was moſt peynful to hem. And ſome that were in peynys knew a certente of her delyuerans and that was to hem a

¶ A certen descripcion of diuers kynd of synfull peple and of her peynys. ¶ Ca xxxbij

HYt were to longe and oute of mesure yeffe y schulde reherse by name al tho persons the whiche y sawe and knew there of all condicions of all degreys and of all orders Also yef y schulde sey or be aboute to schew and declare synglerly the peynys and tormentys of euery syngler cryme like as hit was schewde to me at that tyme hit wulde be ouer tedusе and weriful to the redder therof. For ther ys no synne wretyn in holy scripture but ther ys ordende in tho placys certen peynis to al that be doers of hem T[he]refore y leue oute and pas by menfleers auowtres fornicators. lyers and forswerers glotyners trayturs couetyse folke. proude pepul enuyus pepul. sclaunderers hateful peple and a thousand mo of this wyse to home all ys ordende ther synglerly ful grete peynes and greuys And ho may tel of al these thingys when they yat were good religyus men sofred ful sore and greuys peynys only by cause they delyted and toke a plesure of the seyernes of her handys and longe fingers Also weysaring men yat were slayne of theuys in her iornay y saw hem ponyshte for her synnys in an yesy wise Theuys also of home hit is not to be leste oute in no wise that were for her synnys ingit to han[g]ing in this world and were only confesse to a prisse orels opynly yat moste helpith of her wykydnes and euyl dedys in very trew contricion of herte and so anon toke her dethe paciently forgeuing with herte al her enemyes and al maner wrongys and trespassys done to hem and also her dethe in remyssyon of al her synnys y saw al seche with a special certen worschipfulnes put to ful soste and esy peynys Also other that were ponyshte and hangyd lyke wyse for thefte and other mysdedys and wulde not opynly confesse her synnys in tyme of her dethe but hoping by fraude and disceyte of her gostely enmy the deuyl to scape harmles at that

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tyme for the denying and excuſing her ſynnys how be hit that they purpoſyd in her herte to be confeſte to a priſte of hem afterward and to do for hem condigne penans and alſo vtwardly to leue hem yef they coude haue and opteyne ſpace therto as they hopid and yet coude not haue hit but ſchulde deye and than in the laſte ende of her lyfe mekely beſought god and his holy ſeyntys of mercy and helpe. al ſeche were ful greuyſly torment in peynys for her ſynnys Not withſtonding nethir theſe had loſte hope of mercy and forgeuenes. Neuertheles they were gyuyd in fyry feturs and hangyd vp in the myddys of fyre on gybbettis home the cruel tormentours and fyndys alto bete and brake with ſcorgys and forkys and vpbrayde hem of crymys and ſynnys with grete ſcornys and mockys.

¶ Of posynners that he sawe there. ¶ Ca xxxviij

They that were poſynners and poſynyd ſolke and alſo wemen that hadde caſte awey and forſake her babys the whiche they had bore or had ſlayne hem or ellys by her curſyd craſte had cauſyd hem to be bore afore her tyme. I ſawe ſuche perſons by full ofte betyngys and abraſyng of naylys alto toryn And alſo they were compellyd to drinke dyuers metals as bras and ledde multyn by fyre and medylde with full ſtinkinge thingys the whiche brente her inward bowels and ſo went greuyſly thorow hem. and when it was out hit was brought to hem to drinke ageyne. Trewly certen grete monſturs of creping beſtis with horrabul and gaſtful harmys cleppyd ſeche wemen: and ſtykyd her naylys ful depe in her neckys and ſydys and hauyng at her breſtys ſokyd her pappys with her venummys mouthe: and alto gnew hem with her curſyd tethe

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¶ Of vsurers also. ¶ Ca xxxix

USurers alſo y ſawe howe they were dround in gret hepys lyke hyllys of brenning money complayning with grete ſorowe and wayling by cawſe they quenchyd not in hem when they leuyd in thys worlde the euyl flame and ſynne of couetyſe.

¶ Of fugytyuys oute of religion. ¶ Ca xl

BEligyous perſons that were fugytyuys that is to ſey that ranne oute of her order by the whiche they had bonde hem ſelf to the ſeruice of god and after turnid ageyne to the worlde and gaue hem to wordely leuing. as a dogge yat turnith ageyn to his vomet ſo gretely they were there ſmyt with peynys yat y can in no wiſe tell nethir declare her tormentis. and onethe ful bitter repentans and confeſſion at her laſte ende ſauyd ſeche perſons otherwhile fro euerlaſting dampnacion Neuertheles her apoſtaſye was ful long tyme and greuyſly ponyſhte.

¶ Of a certen kyng of Englond ¶ Ca xli

BVt what ſchal y ſey of a certen prynce and ſum tyme king of englond yat y ſawe the whyche in his lyfe was ful myghty amonge al the princys of thys world. Sothely he was on euery ſyde preſſyd and peynyd. that a man myght ſey of hem as ſeint iohan the euangelyſte ſeythe yn hys apocalyps thys wyſe *Quantum ſe dilatauit. et in delicijs fuit. tantum datur ei tormentum et luctum.* That ys to ſey how mekyl he dydde extende and magnifyde hem ſelfe and was in onleful luſtys and

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delytys. ſo mekyl geue ye to hym torment and heuynes. how ys that may concede yn mynde what gret peynys al hys body and lymmys were ſmytte wythe He ſate apon an horſe. that blewe owte of her mowthe and noſe a flame blacke as pycche. medylde whyt a ſmoke and ſtenche of helle. yn to the greuys torment of hym that ſate aboue. the whyche was armyd at al pecys as he ſchulde haue gone to batelle Trewly the armyr that he were. was to hym intollerabul peyne ſor they were as bryght brennyng yirne ys· when hyt ys betyn whyt hamers and ſmytyth owte fyry ſparclys by the whyche he was wyth ynforthe al to brende and whyt owte forthe the ſame armyr brende yn ful gret hete. and ladyd hym that ware hym wyth ful ſore borhtyn. Alſo as tochyng hys helme hys ſhylde. and hys haburgyn. and hys legge harnes y leue owte. for by the brennyng hete and peyſe of hem al. howe mekyl he was peynyd no man can telle Sothely he wulde haue geuyn alle the world yf hit might haue be ſo that he might haue be delyueryd fro on ſpurre with the whiche he was compellid to ſtere his wrechid hors to renne wherby oftyn times he fylle down hedlong Alſo the ſadyle yat he ſate in was ſtekyd thorow on bothe the ſydys with fyrye brochys and naylis the which was a gaſteful ſight for any man to beholde. and the maw and inwarde bowels of him yat ſate in the ſadelle were ſore ſmyt thorow by the ſcharpnes of tho brochys and naylys. and this cruelly was he ponyſhte for the onrightful ſcheding of mennys blode and for the foule ſynne of auowtrye yat he vſyd In thys too thingys he dedly offendyd ofte tymys and tho cruel tormentours wykyd fyndis ful gretly with deriſions and ſcornys vpbraydyd him becauſe he wuld be auengid on men yat flew his venery as harte and hynde boocke and do and ſeche other the whiche by the law of kinde ought to be ſlayne to euery man and therfore ſum of hem he putte to dethe or els cruelly wulde mayme him. and for al thys he dyd neuer but lytyl penance as long as he leuyd Alſo ful myſerably he complaynde yat nethir his ſonnys nethir his frendys the whiche he lefte alyue and to home he had

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gotyn mekyl temporal godys dyd or ſchewyd for him any thing after his deth for his helpe and releuyng No thing he ſeyde my ſonnys and frendys haue done for me in theſe peynys Alas lo y haue loſte alle my labur and beſynes that y haue done ydylly to make myne heiers riche and mighty Alas for the falſe and deceuabul flatring of pepul and now what haue they brought or done for me vnhappy to home y gate and gedirde ſo mekyl treſur and riches and to whome y gaue ſo many rentys and poſſeſſions and for home ſo gretly y offendyd god while y leuyd and now y am dedde non of hem doyth any thing for me Trewly y ſaw him ſumwhat eſyd and releuyd of his peynys only by the prayers of religious men. to home in his life for god he was full benyuolent oftyn tymes. and therby y vndirſtode ſpecyally that he hopyd to be ſauyd. Forthermore beſyde al theſe thingys aboue ſeyde ful greuyſly he ſorowyd and was peynde. for by cauſe he oppreſſyd diuers tymes the pepul with ondue taxys.

¶ Of a bysshoppe yat was there in peynys and yet god shewid miraclys for him after his dethe. ¶ Ca xlii

NOwe as y remembre a iiii yere agon a certen biſſhoppe was choſe to be an archebyſſhope but he was than haſtely preuente of dethe and ſo diſceſte and lefte bothe Trewly this byſſhoppe was inwardly in his leuing ful wele diſpoſyd and religyuſly. for he was pure and deuoute in herte and clene of body that by the vſe and weryng of a ſcharpe herre and other dyuers penauns: tamyd wele his owne fleſche. He conformyd hys face and chere as hit ſemyd mekyl after the behauing of ſecler pepul. and to eſchue and refuſe the ſauer of vayne glorye the whiche is euer prouyd an enmy to vertu he ſhewid alwey in wordys and countenans gladnes and iocundnes when he was withinforth contrite in herte and in his affeccions Alſo his biſſhop vyſd as it is ſeyd before to ponyſſh as wel his dayly fautys by

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the whiche in grete curys and harde thingys he had offendyd as he dyd other ſynnys the whyche he had done in hys yong age by dyuers chaſtmentys and ofte wepyngs. Alſo in hys office of byſſhoppery. he had offendyd greuyſly in mony thingys by hys neglygens as other byſſhoppys dyd of home y haue made mencyon aboue. Of this Byſſhoppe y harde nowe opynly by the ſeyng of many folke. that by hym myraclys were ſchewed and done after hys dethe on ſeke pepull and febull. And I ſuppoſe hyt ys trouthe that oure lord dyd worſchype hys ſeruaunte with ſeche benefettys to geue other example and vndyrſtondyng. that he herde and clene leuyng the whyche he leuyd ynwardly. pleſyd owre lord ful wele. the whyche beholdyth only mennys hertys. Sothely yet fownde y hem yn peynys remanyng to hym wythowtyn dowte. ful grete mede and rewardys yn the euerlaſting blyſſe of heuene And he that beleuythe not them the whyche byn yn the peynys of purgatory. ſum tyme to doo myraclys yn thys world. let hem rede the iiii boke of the dyaloge of ſeynt gregory. and ther he ſchal ſee fullyur an example of thys thyng. ſchewyd and done at Rome of an holy man yat was callyd paſcaſius a decon.

¶ Of a certen abbotte. ¶ Ca xliij

Certen abbot that was wele and religyous dyſpoſyd and a man of gret ſobirnes deyde a x yere a goo. the whyche bequethyd at hys laſte ende to one of hys bretheren mekyl mony for to dele to the powre folke for the helpe of his ſowle. Thenne this monke wyſyly and deuoutely fulfylled the abbottys wille and gaue alle that money to the pore pepul and nedy And where he knewe any yat were colde and hungery or ſmytte with ſekenes and were bore of honeſte folke and wele condicyonde and were fallyn to pouerte wherby they had not to bye her leuyng. and to begge they were afchamyd to ſeche he wulde opyn hys hand after his powre and releue hem with mete and drynke ſchoys and clothys Alſo to ancrys and to wedowys to

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wolde folke and to powre ſcolers he gaue mekyl commaunding hem al to praye deuoutely for the ſoule of him for whome that money was geuyn And alſo they dyd ful ſpedly And whenne this trewe and feythfull monke had geuyn to pore peple alle that was be takyn hym he fylle in to ſekenes / by the whyche long tyme he was wele prouyd and purgyd and dyſceſte a foure yere a goe and made a bleſſyd ende. And bothe the forſeyde abbotte and the monke y fonde there in purgatorye Trewely the abbot was holdyn yette in ſcharpe peynys and moſte by cauſe that ful carnaly and ouer mekyl he louyd hys kynnys folke and alſo was to hem ouer large in geftys of the goodys of hys monaſterye and ſpende on hem mekyl more than was conuenyent to do. Playnly that ſame vyſe that ys to ſeye carnalle loue to kynred more thanne ryght requyryth. full ſore greuyth al moſte alle maner of peple that were profeſte to holy relygyon in her lyfe. and alſo al them that were dyſpenſours of holy chirche goodys as byſſhopys byn and ſuche other the whyche ſpende hem probably in other vyſys than they ſchulde. And as y geſe of hem them whiche waſtyn the godys of the holy chyrche wherby they were made ryche in dyſſolucyon of clothyng in voluptuous metys and pompys of the world ſo ſchalle they that vſyn ſcarſly to her nede the godys that they haue thaugh no thing of hyt be ſpende in vanyte. ful ſtraytely geue acomtys of ſuche godys as they haue and kepe and remeynyth aboue her yede Sothely they ſchuld firſt geue of here goodys more largely to the pore pepulle of her pariſhonſe and afterward by diſcrecyon helpe her faders and moders as they nede alle ſuperfluyte putte aſyde and alſo releue other pore folke and ſo deſerue mede of god withoute any offenſe. For ther in purgatorye y knewe firſt this rewle ordende to byſſhoppys and abbottys perſons and vicars of the chirche the whyche can not be brokyn withoute grete vengns. And yere y ſawe theſe thyngys ſo ordend. full fer y thought odyr wyſe of hem. For y knewe afore that the maners and condycyons of ſeche prelatys were ferre fro hyt and odyr wyſe demenyd And alle that kepe and fulfille

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this lawe and ordenans as ryght and reaſon requyryth ſchalle ſo be rewardyd of god for hem as they hadde geuyn alle ſuche godys of her owne propre patrymonye. Therfore thys Abbot afore ſeyde among ſore and greuys peynys and tormentys haſtyd hym toward the reſte of paradyſe. And as he ſawe and behylde the forſeyde monke hys brother the whiche was there in a certen parte beſyde remouyd fro the greuys peynys and tormentys that were there. and ful lyghtly peynde in comparyſon of hym bowde hym ſelfe oftyn tymes to the ſame monke and thankyd hym with bothe hys handys for the grete charyte that he ſchewyd for hym in the dyſtrybucyon and delyng of the forſeyde money that he delyueryd to hym And the monke ſchewyd hym ſelfe to the abbot that behylde hym ful gracyous of ſyghte and gladſum of chere For he was right feyre and ſembly in whyte clothyng thawghe they were reſperſte and had on hem a few ſpottys And whenne y ſawe thys y merueyled in my ſelfe. Thenne ſente Nycholas yat hylde me by the hand tolde me this of hym. Knowyſt this monke that thou ſeyſt. he ſeruyd and pleaſyd god ful wele in hys lyfe wyth grete clennes of herte and chaſtyte of bodye. and mekyl euyl the whiche ſchulde haue be done in the place were he was he lettyd and was agenſte hyt. For he was feruent in zele of ryghtwyſnes and hatyng euyl of herte wherfore many reproues oftyn tymes pacyentely he ſofryd for the defenſe and honeſte of his religion and ſpecyaly of hem the whiche ware the habet of religyon apon hem for that entent that they myght dyſtroye the vertuus leuing and conuerſacion of relygyon ful befyly ſeruyng not her ſpiryte but the wrechidnes of her fleſh and the worlde in the monaſteriis of ſpyritual and goſtely leuing. And alas for ſorow for now by ſeche perſons the ſpecyal worſchyppe and honoure that holy chirche was of before is almoſt brought to nought whyle the multytude of carnal and worldly men encreſyn aboue noumbre. home the fewnes of ſpyrytuall men ſofryn cheſyng rather to dyſſymylle and not to knowe her euyll and ſo to reſte hem ſelfe than by her blamyng and reſyſt-

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ing ſtere and moue agenſte hem the wrathe and trowbullus haſtynes of ſuche euyl dyſpoſyd perſons And thaught they ſoo do yette they can not be ſewer fro the ſpyes and fraudys of hem And as ſum tyme yſmael that was bore carnaly purſewyd yſaac that was bore ſpyrytualy that ys to ſeye by a ſpyrytual promyſe of almighty god. lyke wyſe hyt is nowe. For carnal folke ben ful greuys to ſpyrytuall pepul. be cauſe they can not peruerte hem to her frawardnes Alſo many ther byn that gretely hyt ys to ſorowe the whyche in her leuyng begunne ſpyrytualy. but by proceſſe of tyme owther they be ouercumme by onſtabulnes or els ben dyſceyuyd by ſympylnes. and alſo they ſalle done fro her purpoſe and begynnyng vnto the myſerabul and wrechyd corrupcyon and ſlowfulnes of this world. entyſyd and drawyn by the examplys and councelys of euyll dyſpoſyd perſons. Trewly theſe grete hirtys of relygyous leuyng the whyche before in the tyme of faders. ful nobly flowryd and ſchone as an heuynly lyght. ful gretely beholdyth the Prelatys of holy chyrche in thys dayes. that knowen thys and deſpyſen hyt. in ſo mekyl that they vndyrſtonde not hem ſelfe. that hyt ys ſo wyth hem They knewe veryly what thynge they be cum to. but they what thinge they ſchulde haue cum to. becauſe yat they be cum to the luſte and pleſure of thys world but they ſchulde haue cum to the folowing of cryſtys pouerte. and to the karke and dilygente kepyng of her cure. that ys the pepul of god commytted to hem. And therfore that they ſeche and that they care. For that they be cum to and that they haue. The pepul of god they fede not but diſtroye and hem perauenture that they haue turnyd fro ryhhtwyſnes they fleyn ſpirytually and leſyn. for her conformyng to hem not ſhewyng hem ſelfe faders and paſtors. but woluys and theuys. Trewely the promotyng of ſuche perſons kyngys and byſſhoppys and other grete men procuron and gete. and her ſogettys ful mekyl loke ther aftur not beyng rectors and faders. but peruerſours and deſtroyers of her ſowlys the whiche thynkyn that alle thynge that ys vnder hem that lykyth.

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ys leuefulle. why by the rightwes iugemente of god byn remys trowbuld and chyrchys confowndyd and the ſtate of erthely folke vtwardly ſubuertyd And for ſeche demenyng they be acurſyd of god the whyche ſchulde be deuowt and meke interceſſours to god bothe for hym that byn a lyue. and for hym that byn dede by hoys meritys and prayers. ſpecialy the welfare of al cryſtyndome myght be preſeruyd and encreſyd and al euyl ſer put awey fro the pepul of god And whyle ſent Nycholas complaynyd of ſeche thynghes and of many othyr yn thys wyſe. and remembryd alſo ſome thyngys that were of grete commendacyon and laude of certen perſons. the whyche yn her tyme ſtode ful manly yn ſeche perels. and ſtrenthyd othyr ſo to doo y ſaw ful many on euery ſyde me the whyche y knewe be fore ſore holdyn yn ful greuys peynys and tormentys Trewly y lokyd moſt apon hem that y knew a lytyl be fore and louyd ryght ſpecialy.

¶ Of an abasse also. ¶ Ca xliiij

OF the whiche a certen worſchipful abbas was ther that bleſſedly paſte thys ſame yere owte fro thys world tawarde the euerlaſtyng lyſe and ioys of heuyn. Sothely ſche tolde me many thyngys bothe of her ſtate that ſche was paſte and of her ſtate that ſche was yn. alſo ſche ſeyde many thingys to me the whyche y ſchulde telle to her owne naturale ſiſters that were vnder de tytyl of virgynyte amonge othyr holy virgenis yn the ſame monaſterye. that ſche was abbas of by ſome certen tokyns of the whyche ſome y wolde telle that ſchulde be to the herers of hem ſul gracius and good but that ſche bade me telle hyt to no nothyr. ſaue to hem that ſche commawndyd me Sche ſeyde alſo that ſche hathe reſceuyd mekyl releuyng and helpe of her peynys by the deuowte prayers and pſalmys of her ſyſters the ſeruantis of god tho home be fore ſche was a ſpiritual modere. And ſche commawndyd me to thanke hem for mony good dedys the whyche they haue done for her and

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ſor the ſofragys of meſſys and othyr holy prayers that they haue gotyn for her as they myghte of certen religious perſons. And more ouer they haue made and ordende to be offerd to oure lord dayly withoute any ceſyng for me meſſys and other deuoute prayers And therfore lete him knowe withouten doute that they ſchalle haue therfore ful grete mede and y alſo haue ſcapyd ful ſcarpe peynys. And yf they perſeuere as they haue begunne. ſone y hope to ſcape the remnande of my peynys. Sche tolde my alſo that gretely hyt helped her that before ſhe was made abbas ſche ſchewyd and behauyd her ſelfe with grete compaſſyon ful mekely to ſome of her ſyſters that were ſore vexed wyth grete ſekeneſſe or temptacyon and ful ofte dyd alle maner of ſeruyce deuowtely that were right foule and abiecte in the monaſterye.

¶ Of. ii. ponge nonnys that were lepurs ¶ xlb

Here were ſche ſeyde on a tyme in owre place. ii. yonge vyrgyns the whiche were ful ſore infecte with the grete plage of lepur. And for aſmoche that in many placys of her bodyes. the fleſche was falle downe to the bonys and the ſkynne aboue. oftyn tymes horrably blyſter owte of bleynys. And alle my ſyſters of owre monaſterye lothyd alle moſte. to ſee or vyſyte hem or to toche hem but to me me thought and ſemyd full ſwete. to haue and opteyne hem yn my lappe or holde hem in my harmys. and forthermore alſoo to weſſe hem in bathys. and alſo to wype her ſores wyth my ſleuys. and they ful wele and gladly ſofryd that plage of lepur and tankyde god of that chaſtement and dyſſeſe And ſo delytyd hem yn hyt as they had reſceyued of hym gracius gyftys of diuers ornamentys And where alytyl whyle agon. they were peynyd yn the worlde by a longe martyrdome. now ful bleſſydly they folowyn the heuenly lambe her ſpowſe iheſu cryſte wyhtowtyn any ſpotte wher ſum euer he goo. And for they pety and charyte that y had and ſchewyd to hem

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yn her nede y haue euermore had yn al my peynys. a ſwyfte refreſchyng and releuyng of helpe. Alſo many othyr thyngys the ſame abbas tolde me amonge the whyche ſche complaynyd that for on thyng that ſhe dyd ſhe had ſofryd ſore peynys and that was by cauſe. neglygently ſche lefte a certen chylde a yonge ſcoler. that was deſtitute of al hys frendys. and was comyttyd to her of a certen byſhoppe for to be browght vppe. and therfore the chylde leuyd longe tyme in grete dyſcomforte and heuynes Alſo y ſaw and knew ſum of her ſyſters that were noonys of her monaſtery ther yn that place of purgatory yn lyght peynys.

¶ Of a knyghte that ſinnyd yn ſimony ¶ Ca xlvi

Certen knyght that was patron of a chyrche ſolde on a tyme a perſonage to a certen clerke for. xxvij. marke Sothely aftyrwarde he repente hym of that dede. and for the ſatyffaccion of ſo grete a ſynne he toke the croſſe to go the holy londe. and to vyſet owre lordys ſcepulcur yef he myghte. and for hys offenſys there to aſke god forgeuenes and mercy Trewly that tyme. the hethyn folke had put thens cryſtin pepul and ſo occupied the holy londe Then were criſten pepul gedyrde of al cooſtys of the worlde to fyghte agenſte hem. and to dryue hem away and ſo thys knyghte yoynde hym ſelfe to goo amonge hem And aftyrwarde he was ſmytte wyth ſekenes. and endyd hys lyfe yn that yourney Sothly y ſownde thys knyghte there yet yn mene peynys And he tolde me that for the ſynne of ſymony that he dyd. as hyt ys a fore ſeyde he had ſofryd ful greuys peynys and gret And more ouer he ſeyde. yf y had not be preuent by the mercy of god to repente me ful ſore afore my dethe for that ſynne of ſymony yn no wyſe ſchulde haue ſcape eternal dampnacyon. And the labur of the pylgrymmage that y toke for god tawarde the holy londe. gretly eſyd me of thoo peynys. that were due for the ſame ſynne Alſo hit was ordawntyd me by the goodnes of god that y

ſchulde ſende to her that was my wyfe. by a feythful clerke warnyd yn hys ſlepe of me. that ſche ſchulde orden to be ſeyde for me. v. tricennarijs of meſſys wyth the offycys of *placebo* and *dirige* as the chirche had ordende for hem that byn dede and of ſeche pryſtys that were of honeſte and chaſte lyuyng. of the whyche. ſome y tolde by name. Than ſche made theſe meſſis wyth othyr thyngys a fore ſeyde. to be trewly done for hym. and aftyrwarde ſche rewardyd hem as they were worthy by the whyche he ſeyde hys peynys were ful gretly abatyd. For a bowte the begynnyng after my dethe oftyn tymes y was compellyd dayly to deuoure tho penſys hoote and brennyng that y had takyn of the pryſte and perſon afore ſeyd. And nowe by the mercy of god y am delyueryd fro that grete tormente. and that was moſte for the ſuffragiis the whiche was done for me. And yette y am conſtrayned ful ſore to ſofyr the scarpnes of colde. by cauſe whenne y leuyd y had not compaſſyon on powre and nedeful people that were clothles and coolde. And oftyn tymes whenne y gaue hem mete and drynke y wuld be ryght wele warre by the vyce of hardnes to ſpende no money apon hem. Thanne ſeyde y to hym. what and there were done yet ageyne meſſys for you ſchuld ye not trowe ye reſceyue perfetly reſte. Thanne he ſeyde. yys and there were done for me. vii. tricennariis with the officys longyng to hem this ys *placebo* and *dirige*. y hope that anone as they were done for me. y ſchuld be delyueryd fro peynys to euerlaſtyng reſte. Here nowe hyt ys to be vndyrſtonde that thys ſame knyght after his deth as y knowe hyt nowe withoute any doute. apperyd in a vyſyon to the ſame clarke afore ſeyd. and aſſygned hym. v, ful chaſte pryſtys and choſyn by name. that ſchuld ſeye theſe meſſys and other thingys lyke as hyt ys ſeyde aboue. Hoys perſons and namys and the placys of her dwellynges the whyche dylygentely he expreſſyd were to hym ſelfe while he leuyd in hys bodye. and to y clarke that he apperyd to. and alſo to hys wyfe that dydde for hym vtwardly onknowen.

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¶ Of a certen yonge monke that somme tyme in hys dayes was sexten of the chirche. ¶ Ca xlvij

Certen yonge man a monke that ſomme tyme y had ſeyne the whiche in many thyngys behauyd hym relygyouſly and he was alſo ſexten of the chyrche where he dwellyd. Sothely there were in thys ſame chyrche. iii. or. iiii. ymagys of our bleſſyd lady ſent marye hauyng in her lappys the ymage of oure ſauyur iheſu cryſte yn fourme of a lytyl babe and they were ſette at euery auter on right wele peynted and feyre arayed wyth golde and diuers other colours. the whyche ſchewyd to the people that behylde hym grete deuocyon. And before euery ymage hynge a lampe. the whyche after the cuſtome of that ſame chyrche. were wonte to be lyghted at euery pryncypale feſte thorowe alle the yere. bothe by nyghte and by daye enduryng fro the firſt enſonge vnto the ſecond enſonge afore the forſeyde ymages of owre bleſſyd lady ſeynte Marye. And alſoo thylke lampys lyghtnyd alle the chyrche abowte. Trewely hyt happonde apon a tyme in the forſeyde Sextenys dayes. that grete ſcarſneſſe of oyle was in that countreye that ſame tyme. and alſo there was no man that there had any oyle thanne to ſelle. and ſeldyn hyt was that any ſtranger at that ſeſyn putte forthe any ſuche chafer for to ſelle. where fore the forſeyde ſexten. by cauſe he wyſte not. where he myght gete oyle for neceſſary vſys the mene whyle he withdrew the lyghte fro the forſeyde lampys. as hym thowghte he myghte lefully doo how be hyt that he had ſome yn ſtore. but he drede leſte hyt wolde not ſuffyce tyl he hade more. ſo that on aſcenſyon day and wythſſonday he put no lyght to hym. the whiche yn theſe feſtis ſpecialy were wonte to brenne But he went not onponyſhte. Sothely the thyrde day yn whytſſon weke when he was ſeyen yn al thyngys ryght hole and ſownde ſodenly he was ſmyte wyth a ful ſcharpe axces. and ſo a vexid ther of that he was madde and owte of hys mynde and on thewyſday the nexte weke aftir he

dyde And on ſaterday by fore hys dethe. when he was almoſte at hys laſte ende. he ſaw yn a uyſyon the quene of heuyn owre bleſſyd lady ſent mary. ſtondyng on a grice of a certen wyndyng ſteyer yn the chyrche that was by on of the ſame ymagys of owre bleſſyd lady aforeſeyde And when he ſaw her he cryde to her remembryng hys ſekenes and perelle and ſeyde. O holy and bleſſyd mary. haue mercy on me. Than ſche andſwerde hym ſcharply bothe yn worde and yn chere ſeying thys wyſe. Thow haſte take fro me the worſhyppe of my lyghte yn erthe. and y ſchal ageyn take fro the the lyghte of thys preſent lyfe. Sothely whenne he herde and vnderſtode this thretyng he was ſore aferd and abaſſhid and no meruelle. and caſte hym ſelfe done at her fete with grete wepyng and ſorowyng and aſkyng for[g]euenes of hys treſpas and promyſed amendement Thenne oure bleſſyd lady hoys thretyng ys wonte to be of mercye mekely behylde hym and made a ſigne with her hand ſchewyng hym the grice that ſche ſtode apon and ſeyde. Sytte done here Thanne he begunne as hym thoughte to ſytte done ful ſore aferd at her fete. whenne ſche ſodenly vanyſhte awey. And whenne he was cumme to hym ſelfe ageyne callyd for hys bretheren and tolde hym thys vyſyon that he had ſeyne and prayde hem and alſo bade hem with grete inſtaunce and wothys that the nexte nyghte with the daye folowyng. the lampys afore ſeyd ſchuld be lyghtynde and brenne. as the cuſtome was before Alſo he made a vowe that and he myght haue hys helthe ageyne he wold contynally kepe forthe and encreſe the forſeyde lampys to worſchyppe and lawde of the gloryous vyrgyn and moder of god oure bleſſyd Lady ſeynt marye. But he cowde not calle ageyne the worde and ſentence that ſche ſeyde to hym And ſo he dyde the tewſday after trynyte ſonday and as for the reſtoryng of the forſeyde lampys ſome ſatyſſaccyon he dydde for his offenſe and treſpas. Trewly yette hethir to was he holdyn in peynys and tormentys bycauſe often tymes he had offendyd in kepyng of hys relygyon and in ſeying of dyuyne ſeruyce And alſo he was lyght of be-

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hauyng and ondyſcrete as in etyng and drynkyng. lawghyng ſpekyng. iapyng and in many other mo.

¶ Of a certen clerk that leuyd holyly ¶ Ca xlviij

Orthermore a certen clerke that paſte oute of thys world in hys yowthe y ſawe there in the ſame place the whyche by the inſpyracyon of the holy goſte bothe in connyng of dyuynyte as in other lyberals facultees paſſyd al moſte alle other that were hys felawys. Sothely he was there peynde in a light and amene wyſe gladly goyng forthe by the teſtymony and witnes of a goode conſciens that he had toward the ioys and reſte of paradyſe Trewely he was ful wele diſpoſyd of maners and condicions and ſtudeyng in ſcolys pure of chaſtyte and benyuolente in charyte with other geftys of grace by the whyche he pleſyd oure lord ful wele. Alſo he had gotyn to hym ſpecyaly the loue of the moſte gloryus vyrgyne the modyr of god oure bleſſyd lady ſent marye home he ſeruyd ful deuoutely in hys lyfe and ful oftyn tymes wachyd longe in prayers before her auter with a ful meke ſpyryte and a contryte herte and for her loue gave to pore pepul mekyl almys wherfore withoutyn doute thys remaynyd to hym of the ſame bleſſyd lady in heuyn euerlaſtyng ioye and grete mede And for the houre of hys paſſyng oute of thys world he had reſceyued mekyl refreſſhyng and by her contynual ſolace and helpe was mercyfully alſo in hys peynys ſokyrde and conforted Sothely whenne he was ſchewyd to me he was ſum what dyſſeſyd and peynyd only by the intemperans of the eyre as in coolde and in hete Then y enquyred and he had ſofrid any other peynys afore. And hyt was tolde me that he had ſofryd other whyles amonge the peynfull hete of thirſte. and that was becauſe whenne he abowndyd in temporal goodys he was more harder to the pore pepul than he ſchulde haue be. or ryghte wolde And trewely he had gret compaſſyon of hem. and mekyl he dyd in hys lyfe to helpe and releue hem.

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But neuertheles oftyn tymes he was wery of hem. and ſpecyaly after that he was waxin rycher in ſo mekyl that before when he was powrer and had not ſo mekyl he was more lyberale to powre folke than he was after whenne hys goodys were encreſyd And therfore full ſore hyt ys to drede howe ſtreytely they ſhulde geue acomtys of her diſpenſacyon that haue reſceyued benefytys and ryches of the chyrche. owre lord yheſus ſeyyng thys wyſe yn the goſpel. *Cui plus commititur ab eo plus exigetur* that ys to ſey To home more ys commytid or be takyn. of hym more ſhal be aſkyd Now fothly by cauſe whe haue here trewly wretyn yn wordes mony thynghes that we fownde and ſaw yn placys of peynys let vs here ende owre narracion of hem And aftirward as god wyl geue vs grace we wyl aſaye to telle and declare ſome thynghys that we ſaw of the conforte and gladnes of the bleſſyd ſowlys the whyche reſtyd hem yoyſully yn the ful mery and yocunde place of paradyſe.

¶ Also of paradyse and of the multitude of pepul that he sawe and founde there. ¶ Ca xlix

NOwe of the ſolace and conforte of the bleſſyd fowlys that byn ſcapyd her peynys and be at reſte and of her euerlaſtyng ioys. ſum what y wille tel you as y can and may For no man may ſufficiently And whenne we were paſte and gonne theſe thre placys of peynys as hyt ys aboue ſeyde and had beholde the grete peynys and dyuers tormentys of ſynnarys. we wente forthe farthir And as we wente farther. there begunne to appere a lytyl and a lytyl more and more a full feire lyghte vnto vs and with al brake oute a ful pleſaunte ſwete ſauyr And anone after we cam to a fylde the which was full of alle maner of feyre and pleſaunte flowrys that gaue to vs an oncredyble and ineſtymable conforte of ioye and pleſure Sothely in thys fylde we ſawe and founde infynyte thouſandys of ſowlys ful iocunde and merye in a ful ſwete reſte after her

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penauns and after her purgacyon. And hem that we founde firſte in the begynnyng of that filde had apon hem white clothyng. but hyt was not very bryght nethyr wele ſchynyng. Notwithſtondying they had no ſpotte of blacknes or of any other onclennes on hem as hyt ſemyd. ſaue thys as y ſeyd before they were not very bryght ſchynyng whyte. Trewely amonge theſe many y knewe the whyche ſum tyme y ſawe and knewe ful wele whenne they leuyd in thys world. Of the whyche ſchortely ſum what y wylle telle yow and of other y purpoſe to ceſſe.

¶ Of a certen abbas the whyche he sawe and knewe there also. ¶ Ca. l.

Ere in thys place was a certen abbas that was of worſchipful conuerſacyon. the whyche y knewe whenne y was a chylde. and ſche dyed a xiiii yere agone. Sothely ſche had grete feruour and zele to chaſtyte. and to alle other honeſte Alſo ſche was wyſe and warre and deuowte in kepyng her ſiſters. to whome ſche was commytted Thys abbas y ſawe amonge them that were in the begynnyng of that ioyful place. For ſche was but as newe cum thedur fro her peynys. and ſche had apon her clene clothyng but not verey whyte ſchynyng. And ſche ſemyd by her chere and dyſpoſycyon as ſche had be longe tyme ſicke or diſſeſyd and had cumme late fro bathys. I paſſe by here to tel of ſumme lyghte thyngys for the whyche ſche had ſofryd ryghte ſcarpe peynys. Sothely ſche had not ouercumme in her leuyng the vyce and mocyon of vayne glorye. amonge the merytys of vertu and commendacyon of flatryng and of other thyngis innumerabulle y paſſe by. in the whyche the febull ignoraunce of good pepul often tymes offendythe Trewely ſche told me that ſche had ſofryd peynys ſpecyaly by cauſe ſche louyd her kynnys folke ouermekyl carnaly. and to hem gaue mekyl goodys of the place that ſche had rule of. whenne ſomme of her ſyſters to home ſche was a ſpyrytuall moder lackyd ſum tymes ſuche thyngys as

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longed to her leuyng and clothyng. And whenne y harde thys of her. gretely y meruelyde. For y knowe not onethe any prelate in thys dayes. that vſyd ſo grete ſcarſnes to her kynnys folke as ſche me ſemyd dydde to her coſynis. And as tochyng ſuperfluyte as fer as y knew. onethe ſche gaue any tyme to hem that were of her kynne ther neceſſarijs. Alſo her neueys and necys. and othyr that were of her kynne ſhe cowpulde hem not to carnal matrymony. but be toke hem to religyon for to ſerue god. And ſo ſterne ſche behauyd her yn wordys and yn chere. to hem ſpecialy. that when ſche was ſeyne to othyr ſtrangers frendely and yeſely. ſche was only to her coſynis ryghte gaſtful and on mylde. Alſo ſche vſyd to enquyre ther fawtys ful warly. and when perauenture ſche myghte fynde hem fawtye. ful bytturly therfor ſche wolde hem ponyſhe Alſo ſche wolde haue the honeſte of maners. and the clennes of chaſtyte obſeruyd and kepte. of al ſeruantys and perſons that ſche hade longyng to the monaſterye. but mooſte of hem yat were of her kynne. And ther was no brothyr ne ſyſter that ſche vſyd to fauer. as dydde othyr that were not of her kynne And when y had ſeyde thys to her. and alſo that ſche had browghte forthe many that y knewe to kepe deuowtly her purpoſe and habet of relygyon that they had takyn apon hem thys wyſe the ſame abbas ſeide to me ageyne. Sothe hyt ys ſche ſeyde as ye ſey. But neuertheles for the carnal affeccyon and loue. that y had ynwardely to my frendys when y was bownde to the due goſtely leuyng of religion. as wele by the reſon of my profeſſyon. as by the office that y bare. y kowde fynde non excuſe. be fore the ſtreyte iugement of god yn the whyche y was examynde to the vtturmaſte poynte of my leuyng. And moſte by cauſe that occaſyon of gruggyng. and example of ouermekyl beſynes grewe to my ſyſters, by my fawte and negligens for the carke and beſynes that they had to her frendys Trewly y ſchulde rathyr haue be warre and takyn hede of the hurte of her ſowlys of home y had cure and charge. than the ſuperfluyteis and prouyſyon of wordly goodys

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to my frendys the whyche y lefte onys wyth the worlde for god. And when thys worſchippful abbas had tolde me thys and many othyr thyngys alſo. we wente forthe farther yn to the ſame ioyful fylde.

¶ Of a certen prior that leuyd deuowtly and dyed holyly. ¶ Ca li

Saw and knew alſo yn thys ioyful place a certen worſhipful perſon yat was a prior of a monaſterye the whyche dyed a. iij yere agonne Trewly y ſaw hym ful bleſſydly amonge ye holy ſpiritys and bleſſyd ſeyntys yn a ioyful reſte. exempte and delyueryd frome al peynys. gladſum and mery of yat place yat he was yn but mekyl more gladder and that yncomparable for the certen bydyng that he boode. to haue the ſight of god. And he bare euermore whyle he leuyd in thys world the habet of a monke bothe on his body and in hys herte fro the tyme of hys chyldhode on to hys oolde aage and to hys laſte ende. Alſo he kepeth and hydde the floure of hys vyrgynite in the boſum of mekenes and he cowpuld to hem ful ſuerly the vertu of pacyens. Trewely he vſyd gret abſtynence and longe wacchyng. and bothe too he ouercome by holy deuocyon. And whenne neceſſyte compellyd hym to be aboute werkys of charyte as hys office requyred for the tyme. he wulde euer amonge be ſeying ſome ſalmys or other deuowte prayers to god. No man had more compaſſyon to hem that were in temptacyon than he. ne no man was more deuowtur and beſyur in ſeruyce to ſeke men / than he. Alſo he neuer denyed hem her petycyons and aſkynges that were dyſſeſyd al only of tho thyngis that myghte be hadde. And for to helpe hem that were in heuynes. a becke of warnyng was ſuffycyent. And whenne he was of ſeche holy leuyng and conuerſacyon. and alſo laborde cont[i]nualy mony yerys before hys dethe. in grete wekenes of bodye ſo that by hys febulnes and diſſeſe he had vtwardly loſte the ſight of on of his yes a too yere before his obite

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when other lymmys of his body faylde him for dyuers other dyſſeſis. and not withſtonding alle thys yette wolde he neuer be fro the couent ne fro the quere ne fro the comyn table of the frayter where he was more fedde of the refeccyon of his brethyrne. than of hys owne Sothely aftyr hys yonge age. he vtwardly abſteynide hym fro fleſche metys neuertheles he wolde to his brethirne yat wer ſickelew and febul beſyly and deuowtly profer hem fleſſche metys for her recoueryng And at the laſte he fyl yn to a ſekenes yat ys called diſſenteria And when he was al moſte browghte to hys ende. he toke hys goſtely conforte and ſocur the holy and bleſſyd ſakyrment of owre lordys precius body and blode with hys laſte anoyntyng. and ſo bode al moſte. x. days with owte any mete intendyng only the benefitys of god and the exhortacion of hys brethyrne Trewly the nyghte before the day yat he paſte to god abowte the owre of diuyne ſeruyce. he ſaw owre lord iheſu and owre bleſſyd lady ſeynt mary cummyng to hym. and with a ful meke ſygne they made a tokyn to hym that he ſchulde folow hem. and anon aftyr callyd for hys brethirne. and declaryd to hem the viſyon that he had ſeyne. and tolde hem before. and yat with a ful glade herte yat he ſchulde paſſe hens on the morow nexte. and ſo he dydde Longe hyt were yef y ſchulde telle and remembre all thyng that he ſeyde before hys ende. how he commendyd hym ſelfe and hys brethirne to god. and exhortyd hem to contynew yn good leuyng. hoys wordys and exhortacion was not of man. but of the holy gooſte that ſpake yn hym Sothly then on the morow aftyr abowt the howr of tyrſe lying yn aſhys and yn herre when he had ſeyde the ſeruice of the day. and of the holy trinite. and of owre bleſſyd lady. the whyche he vſyd euermore of a childe and when he had herde deuowtly the paſſion of owre lorde after the .iiii. euangelyſtys. and other ſalmys with grete compunccyon of herte betwhene the ſwhete kyſſyngys of oure lordys croſſe and the ſalutacions of oure bleſſyd lady. bleſſyng hys brethyrne deuoutely expyryd. Therfore thys worſchyfful fader. wyth home

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fro my ryghte yonge aage y was ful wele acquentyd anon as y ſawe hym deuoutely y grete hym and he grete me ageyne ful mekely and tolde me many thyngys.

¶ Of a certen yonge monke there of his Ca lii

Othely thys worſchipful ſader and Prior ſchewyd to me ther alſo a certen adoleſcente a yonge man the whyche in hys chyldhode with gret feruent deuocyon entryd in to relygyon and was a monke in the ſame place and monaſterye yat thys worſchypful ſader aforeſeyde was prior of. and there he leuyd a good whyle but no longe tyme. for he was preuent haſtely and ſone of dethe and ſo bleſſydly he paſſyd out of this worlde Trewly y neuer ſaw hym in body Neuertheles often y haue harde the bretheren of the ſame place tel of his pure and innocent leuing and alſo of hys holy paſſing mony thingys Then ſeyd the forſeyde prior to me of hym This ys my ſonne he ſeyde of home often tymes thou haſte herde. he was my felowe when y leuyd in the worlde in holy leuing and deuocyon. he ys now alſo my felowe going to heuyn. and ſchalle be an euyn heyre with me eternaly in euerlaſting ioye and blyſſe and the ſame yong monke alſo tolde opinly to hys brethirne before his dethe the howre of hys paſſyng. And alſo heuynly melody was harde at hys paſſyng as many can telle that were ther in the monaſterie the ſame tyme Treuly the forſeyde prior. what for diuers negligencys of hys owne doyng and for othyr diuers ſawtys of hys brethirne. he had ſofryd ſome lytyl peynys And the ſame yonge monke alſo. as he had offendyd yn ful ſmale and lytyl thyngys. ſo he had felte afore ſum what of lytyl peynys. not wythſtondyng they were bothe equale yn wythnes and in ioy Sothly the forſeide prior as hyt ſemyd had a truſte of a more greter rewarde for the more goode dedys and meritys of vertu the whyche he had by lengur leuyng deſeruyd.

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¶ Also of a worschipful pryste. ¶ Ca lvij

Saw alſo yn thys ſame place a certen worſchipful priſte the whyche yn hys lyfe dydde mekyl good to the pepul by hys holy preching Treuly he had grace of prechyng ſo ioynyd which the zele of ryghtweſnes and with good example of leuyng. yat he callid not only the pepul of hys owne paryſhons fro wekyd leuyng and dedly dedis. but alſo he enformid and tawghte innumerable pepul of other pariſhons ferre and brode. how they ſchulde leue her ſynnys and fulfille owre lordis commandmentis and how they ſchulde dayly encreſe and perfet in goode and vertuus leuyng and ſo to continew to a dew and a conuenient ende And fothly ſumme were ſo ferre fallyn yn to the deuyls bondys by her euyl and wekyd leuyng whome he callyd ageyne by prayur and holy prechyng that viſibly they myghte aftyrwarde vnderſtonde and know how they had be takyn hem ſelfe to the deuyl and hys ſeruice the whiche he made of oure lordys infinite mercy by confeſſion and ſatiſſaccion and penanſe doyng. ryght wele and parfet yn the feithe and yn good leuyng Neuertheles for what cauſys he had alſo ſofryd before a lytyl while diuers peynis y leue oute here by cauſe y haue ſeyde a fore many ſeche lyke thyngys. And as we wente more ynward and farthir yn to yat ioyful place of paradyſe. we had euermore a clere lyghte and felte a ſwetur ſauer and hem that we founde and ſaw ther were more whyttur and gladder than were othyr that we ſaw before And wher to ſchulde y tarye here now to nowmbre tho perſons and her merytys the whiche y ſaw ther. that y knew ſumme tyme before yn the worlde. and hem alſo that y knew not before For al that were ther yn that place. were ordende to be the cytſonnys of the hye and euerlaſtyng ieruſalem and al had paſte the ſtryfe and batel of this worlde and were victurs of deuyls. and ſo lyghtly they went tho-

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rowe al peynys. as they were before les comyrd [combyrd ?] and holde by wrechyd leuyng and worldely vicys

¶ how owre lordys passion was representyd and shewyd to the sowlys that were in pa[ra]=dise. ¶ Ca liiii

Owe ſothely tho thyngys the whiche we ſawe as we wente forthe farthir in to the ſame place nethyr tonge may telle ne mannys mynde maye worthely conſyder. who ys he that may worthily tel in worde how in the myddys of tho bleſſyd and holy ſowlys the holy croſſe of cryſtys paſſyon was preſented and ſchewed to hem. of the whiche infynite thouſandys were there ſtondyng aboute hyt and as oure lorde had be preſent in hys body ſo they worſchyppte and halowed hys bleſſyd paſſyon Trewly there was ſeyne the meke redemer of mankynde oure ſwete lorde and ſauyur iheſus criſte as he had be done freſche on the croſſe. For alle hys body was blake and blody of ſcurgys and betyng and cruelly diffigurde by fowle ſpyttyng crownyd with ſcarpe thornys and ſmytte throw with grete naylys hys ſyde was ſore perſyd with a ſpere and fro his handys and fete ranne out blode redde as purpul and from his holy ſyde came downe blode and water ful largely. and at this grete and wondyrful ſpectacul ſtode his holy moder oure bleſſyd lady ſent marye. not now in heuynes and mornyng but right gladſum and ioyng and yat was in a ful feyre demenyng. and ther alſo ſtode with herre the ſwete dyſcipil of criſte ſeynt iohnne the bleſſyd euangeliſte and ho may now conceue in mynde how thoo holy ſoulys ranne thedir on euery ſyde gladly and lightly to ſee and beholde yat bleſſyd ſight O what deuocyon was there of hem that behilde that glorius vyſyon O what concurs was ther of worſchipping and thanking our lorde iheſu criſte and how meruelus was her ioyful gladnes Trewly

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remembryng theſe thyngys in my ſelfe y wote not whedir ſorow or deuocyon or compaſſion or gratulacyon drawyn nowe myne onhappy ſoule dyuers weyes. For wondyr and meruel of tho thingis makyn me alyenate fro my ſelfe and ſum what abſent to my ſelfe. who ys he that wolde not ful gretly ſorow to ſee ſo feire and ſo ſolemly a body to be caſte under ſo grete iniuriis and ſore peynys. and who wolde not with al his harte haue compaſſion apon his mekenes ſo mouid and vexyd with tormentys and vpbraydys of ſeche wekyd folke. and what ioye and conforte may nowe here be thoughte. that by his paſſion and meke dethe helle ys foughtyn agenſt. the deuyl ys ouercome and bounde his power and ſtrenthe is deſtroyed and man that was loſte ys reſtoryd ageyne to grace and takyn oute of the peynful priſon of helle and ioynyd bleſſydly to the holy angelys of heuyn. and ho wolde not meruel on the grete mercy and goodnes of our ſauyur cryſte iheſu the whiche now beyng immortalle wyl whyteſaue yat hys paſſyon and dethe the whyche he ſofryd onys in this worlde bodely for the redempcion of mankynde be repreſentyd and ſchewde in a vyſyon to the holy ſowlys that byn in paradyſe. that her deuocyon and loue ſchuld be the more accendyd and increſyd to hym. Many other thingis y ſaw and herde there the whyche y trowe at this tyme is bettur to leue hem out than to wryte hem. and than aftyrward ſodenly this bleſſyd ſyghte and holy vyſyon was takyn fro thens Than al that grete multytude of ſoulys that came thedir to worſchippe the holy croſſe of cryſtys paſſion wente ageyne euerichon to her owne places with ioy and gladnes Treuly y folowyde euermore my duke and lodiſman ſent Nicholas that went forthe farthir and farther repletyd now with grete ioye and gladnes amonge the ful brighte and light manſyons of bleſſid ſowlys. and the whitnes of hem yat were here in this place and the ſwetnes of ſauer and alſo the melodye of ſynging laudys to god wes ineſtymable and onethe to mannys vnderſtondyng credyble.

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¶ Of the entryng of the gate of paradyse and of the ioy that apperyd withinforth. ¶ Ca lb

THorthermore nowe whenne we were paſte all theſe placys and ſightys aforeſeyde and had gonne a good ſpace more inward and euer grew to vs more and more ioye and ſeyernes of placys. alſo at the laſte we ſawe aferre a ful glorious walle of cryſtal hoys heythe no man might ſee. and lenthe no man might conſider. and when we came thedyr y ſawe within forthe a ful feyre brighte ſchynyng gate and ſtode opyn ſaue hit was ſigned and leide ouer with a croſſe Treuly theder came flockemele the multytude of tho bleſſyd ſowlys that were next to hyt. and wolde cum in at that feyre gate The croſſe was ſette in the myddys of that gate. and nowe ſche was lyfte vppe an hye and ſo gaue to hem that came thedyr an opyn and a fre entryng. and afterward ſche was lettyn done ageyne. and ſo ſparyd other oute that wuld haue commyn in But howe ioyful they were that wente in and how reuerently they taryde that ſtode withoute abydyng the lyftyng vppe of the croſſe ageyne y can not telle by no wordys Sothely here ſent Nycholas and y ſtode ſtille to geder. and the lyftyngys vppe of the croſſe and the lettyngys done ageyne. wherby ſomme wente in and ſome taryde withoute. y behilde long tyme with grete wonder And at the laſte ſent Nycholas and y came thedyr to the ſame gate hande in hande. And when we came thedyr the croſſe was lyfte vp. And ſo they that were there wente in. Sothely than my ſelowe ſent Nycholas frely wente in and y ſoloude but ſodenly and onauyſyd the croſſe of the gate came done apon owre handys and departyd me fro my ſelawe ſente Nycholas and when y ſawe thys. ful ſore aferde y was Then ſeyde ſent Nycholas to me. Be not aferde but haue only ful certen feythe in our lorde iheſu criſte and doutheles thou ſchalt come yn And aftyr thys my hope and truſte came ageyne and the croſſe was lyfte vppe and ſo y cam in. but what brightnes and clerenes of light was

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there with in forthe al aboutys no man aſke ne ſeche of me for y can not only telle hit by worde but alſo y can not remembre hit in mynde That gloryous ſchyning light was brighte and ſmothe and ſo raueſhte a man that behylde hit that hit bare a man aboue hym ſelfe by the grete brightnes of lyghte yn ſo mekyl that what ſumeuer y ſawe before hit was as no thing me thought in comparyſon of hit That bryghtneſſe thawghe hyt were ineſtymable. Neuertheleſſe hyt dullyd not a mannys ſyghte. hyt rathyr ſcharpyd hyt. Sothly hyt ſchynyd ful meruelufly. but more yneſtymably hyt delytyd a man that behylde hyt. and wondirfully cowpulde a mannys ſyghte to ſe hit. And wyth ynforthe no thyng y myght ſee. but lighte and the walle of cryſtalle throw the whyche we came yn And alſo fro the gronde vppe to toppe of that walle were grycis ordende and dyſpoſyd feyre and meruelufly. by the whyche the ioyful company that was cum yn at the forſeyde gate gladly aſcendyd vppe Ther was no labur. ther was no difficulte ther was no taryng yn her aſcendyng. and the hier they wente the gladder they were. Sothely y ſtode benethe on the grunde. and longe tyme y ſaw and behylde how they that came yn at the gate aſcendyd vppe by the ſame grycis And at the laſte as y lokyd vppe hier y ſaw yn a trone of ioy ſittyng owre bleſſyd lord and ſauyur iheſus criſte yn lykenes of man. and abowte hym as hyt ſemyd to me were a fyue hondred ſowlys. the whyche late had ſtyed vppe to that glorius trone. and ſo they came to owre lorde and worſchpte hym and thankyde hym. for hys grete mercy and grace ſchewyd and done to hem And ſome were ſeyne on the vppur partys of the walle as they had walkyd hethyr and dedyr Trewly y knew for certen that thys place. were y ſaw owre lorde ſyttyng yn a trone. was not the hye heuyn of heuyns where the bleſſid ſpiritis of angels and the holy ſowlys of ryghtwys men ioyin yn the ſeyghte of god ſeyng hym yn hys mageſte as he ys. where alſo innumerable thowſondis of holy ſpiritys and angels ſerue hym and aſſiſte hym But than fro thens wythowten any hardnes or taryng. they aſcende vppe to the hey

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heuin the whyche ys bleſſyd of the ſyghte of the euerlaſtyng godhed where al only the holy angels and the ſowlys of ryghtwes men that byn of angels perfeccion ſeyn the ynuiſibly and inmortalle kynge of al worldys face to face. the whyche hathe only immortalite. and dwellyth yn lyghte. that ys inacceſſyble. for no man may cumme to hyt. the whyche no mortalle man ſeithe nethyr may ſee Sothely he ys ſeyne only of holy ſpiritys that byn pure and clene. the whyche be not greuyd by no corrupcion of body nethir of ſowle And yn thys viſion that y ſaw. ſo mekylle y conceuyd yn my ſowle of ioy and gladnes that wat ſum euer may be ſeyde of hyt by mannys mowthe. ful lytyl hyt ys. and onſuffi cient to expreſſe the ioy of myne herte. that y had there

¶ how the monke came owte ageyne throw the ſame gate of paradyſe. ¶ Ca lvi

THerfore when y had ſeyn al theſe ſyghtys aboue ſeyde and many othyr innumerable my lorde ſent Nycholas that hylde me by the hande ſeyde ſchortly thys to me Loo ſonne he ſeyde now a party aftyr they petition and grete deſir thow haſte ſeyne and beholde. the ſtate of the worlde yat ys to cumme as hyt myghte be to poſſible Alſo the perels of hem that offendyn and erryn the peynys of ſynners. the reſte alſo of hem yat haue done her purgacion. the deſyrys of hem that be goyng to heuynward. and the ioys of hem. that now byn cumme to the courte of heuyn and alſo the ioy of cryſtis reynynge And now thow muſte go ageyne to they ſelfe and to thyne. and to the worldys feyghtyng Treuly thow ſchalt haue and perceue the ioys that thow haſte ſeyne and mekyl more. yeffe thow contynew and perſeuer in the drede of god. And when he had ſeyde thys to me he browghte me forthe throwe the ſame gate that we came yn. wherfor ſul heuy and ſory was y and more than a man may ſuppoſe. for wele y knew that y muſt turne ageyne. fro that heuynly blyſſe to thys worldys wrechidnes. And gretely he exhortyd me.

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how y ſchulde dyſpoſe me. to abyde the day of my callyng oute of my body yn clennes of herte and of body. and mekenes of ſpirite wyth dylygent kepyng of my religyon. Dylygently he ſeyde to me. kepe the commaundementys of god. and dyſpoſe they leuyng aftyr the example of ryghtwes men. And truely ſo hyt ſchal be. that aftyr the terme of they bodely leuyng thow ſchal be admyttyd bleſſydly. to her feleſchippe euerlaſtyngly.

¶ Of the ſwete pele and melodye of bellys that he herde in paradyſe and alſo how he came to hym ſelf ageyne. ¶ Ca. lvii

AND whyle the holy confeſſour ſent nycholas thys wyſe ſpake yet with me ſodenly y harde ther a ſolenne pele and a rynggyng of a meruelus ſwetenes. and as al the bellys yn the worlde or what ſumeuer ys of ſownyng had be rongyn to gedyr at onys Trewly yn thys pele and rynging brake owte alſo a meruelus ſwetenes. and a variant medelyng of melody ſownyd wyth alle And y wote not whether the gretnes of melody. or the ſwetnes of ſownnyng of bellys was more to be wondirde And to ſo grete a noyſe y toke good hede and ful gretly my mynde was ſuſpendyd to here hyt Sothly anone as that gret and meruelus ſownnyng and noyſe was ceſſyd ſodenly y ſaw my ſelfe departyd fro the ſwete feleſchippe of my duke and leder ſent Nicholas Than was y returnyd to my ſelfe ageyne. and anone y hard the voycis of my brethyrne. that ſtode abowte our bedde alſo my bodely ſtrenthe cam ageyn to me a lytyl and a litil and myn yes opinde to the vſe of ſeying as ye ſawe ryghte wele. Alſo my ſekenes and ſebulnes by the whiche y was longe tyme ful ſore diſſeſid was vtwardly excludyd and gonne fro me. and ſate vppe before yow ſo ſtronge and myghty as y was afore by hyt ſoroful and heuy And y wende that y had be then yn the chirche afore the auter. where y worſchipte fyrſte the croſſe And as tochyng the taryng that y made yn thys vyſyon y had wende hyt had be noone. but al only

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the ſpace of on matens while. and now as y vnderſtonde. y was terdye .ij. days and more And now as compendeuſly as y kowde y haue here tolde yow of al tho thingys the whiche y ſawe and were ſchewyd to me yn body or yn ſpirite at the inſtauns and commandement of youre holynes and deuoute charyte. And nowe y beſeche you mekely and that with ſore weping that ye will with ſaue [vouchſafe] to praye to god for me an vnhappy wrecche yat y may ſcape the grete and greuys peynys of ſynners the whyche y ſawe. and cum to the ioys of the holy ſowlys that y knewe. and alſoo to ſee euerlaſtyngly the gloryous face of oure bleſſyd lorde and ſauyur iheſu criſte and oure bleſſyd lady ſent marye.

¶ A proffe that thys reuelacyon ys of god and moste nedys be trew for the grete myraclys that our lord shewyd on this same monke that same tyme. ¶ Ca lviij

MOny inſtruccyons and opyn examples byn here at the begynnyng of thys narracyon that euydentely prouyn thys vyſyon. not to be of mannys conceyte but vtwardely of the wylle of god the whiche wolde haue hyt ſchewed to cryſtyn pepul Neuertheleſſe yeſe there be ſo grete infydelyte or infyrmyte of any perſons that can not beleue to theſe thyngys aforſeyde lete hem confyder the grete ſekeneſſe and febulnes of hym that ſawe hyt. ſo ſodenly and ſo ſone helyd in to a very wytnes and trowthe of this vyſyon that he ſawe. Alſo let hem meruelle the grete noyſe that was abowte hym. and alſo howe that he was prycked in hys fete with nyldys by the whyche he kowde not in any wyſe be mouyd. Forthermore let hem take hede to hys yes that were ſo ferre fallyn done in to hys hede and was not ſeyne onethe to brethe ſpace of .ij. days. and alſo aftyr a ful longe ſpace of howris onethe laſte myghte be perſeuyd yn hym a ful ſmalle meuyng as a thynne drede yn hys vytalle veynys Alſo let hem conſyder hys contynualle wepyng and terys the whyche he had vſtyrward many days. And beſyde all thes thyngys

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we knowe alſo a nothyr certen thynge that was a ful feyre myracle and a very tokyn of godys curacyon ſchewyd on hym the ſame tyme. and as mekyl to be merueld. Sothely he had al moſte the ſpace of an hole yere yn hys lyfte legge a grete ſore and a ful byttur as hyt were a canker large and brode wherby he was peynyd intollerably. And he was wonte to ſey. that he had ſeche a ſorow and peyne therof. as he had bore an hoote plate of yrne bownde faſte to hys legge And ther was no emplaſtur no oyntmente nethyr any othyr medicyn how be hit that he had mekyl of lechis leyde to hyt. yat myghte yeſe hym of hys peyne or drawe the wownde to gedyr Trewly yn the ſpace of hys raueſhyng. he was ſo fully helyd that he hym ſelfe meruelyd wyth vs to fele and ſee the peyne and ache wyth the wownde ſo clene agonne. that no tokyn of hyt. ne ſigne of rednes or of whythnes remaynyd aboue the meruelus curacion of god. Al only thys differens had hys legge that was ſore. fro todyr legge that where the forſeyde ſore was that place was bare and had none heere.

Ul delectable hyt was to hym as he ſeyde fro that tyme forthe. as ofte as he harde any ſolenne pele of ryngyng of bellys. by cauſe hyt wolde then cum to hys mynde ageyne. the ful ſwete pele and melody the whyche he herde. when he was amonge the bleſſyd ſowlys yn paradyſe. Sothely aftyr that he was cum to hym ſelfe and hys brethirne had tolde hym. that now ys the holy tyme of yeſtyr. than fyrſte he beleuyd. when he harde hem rynge ſolenly to complen. for then he knew certenly. that the pele and melodye. that he herde yn paradyſe. wyth ſo grete ioy and gladnes. betokynde the ſame ſolennyte of yeſtir yn the whyche owre bleſſyd lorde and ſauyur iheſus criſte roſe vppe viſibly and bodely fro dethe on to lyfe. to home wyth the fadyr and the holy gooſte be now and euermore euerlaſtyng ioye and blyſſe Amen.

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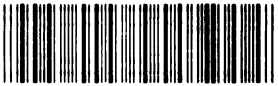

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